SACRED SCROLLS:
40 HADEETH NAWAWI

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CLASS NOTES

CHAPTER 1

THE LIFE OF IMAM AL-NAWAWI

Welcome to a brand new and exciting class! This class that deals with one of the most popular and blessed books written in our literary tradition known as the 40 *Hadeeth* of Imam Al-Nawawi.

The class format: Today, we will cover two subjects. The first is the biography of this famous imam. The second topic is a summarization on a small treatise he wrote on seeking knowledge. On Saturday and Sunday, portions will be covered of the 40 *hadeeth*. Shaykh Yasir will teach from the last 20 a*hadeeth*, and Imam Suhaib will teach from the first 20 a*hadeeth*. Each *hadeeth* is a pillar around which our religion revolves. We could spend an entire day analyzing and doing justice to each *hadeeth*, and even then, there would be tangents left over. We will cover 15-20 a*hadeeth* inshAllah. The point of this class is to give a taste of this famous book. Also, Imam Suhaib and Shaykh Yasir will be offering *ijazah* in this book, which is an Islamic certificate. Anyone who memorizes the forty *hadeeth* in Arabic within the next month, they will be quizzed over the phone, and then both Imam Suhaib and Shaykh Yasir will give ijazah all the way back to Imam Al-Nawawi. This is a unique *sunnah* of our religion, and no other religion or system has this tradition of documenting the narrators up until our time.

Let us begin talking about who this great scholar was. Why is it that that Imam Al-Nawawi was one of the most famous *ulema* our *ummah* has seen?

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ سَيَجۡعَلُ لَهُمُ ٱلرَّحۡمَٰنُ وُدّٗا ﴿٩٦﴾

> "Definitely, those who believe and practice good deeds, the Most Gracious will make for them affection." [Surah Maryam: 96]

Allah (*subhanahu wata'ala*) says: Those who believe and do good, Allah will write for them affection. If you are righteous, then Allah will love you, and the angels will love you, and the people of earth will love you. If you do good and are righteous, then the people and more importantly the angels and most importantly Allah will love you. Anytime you find a scholar that the masses agree upon is an *'alim* and the greatest the *ummah* has seen, then the rule of thumb is that this *'alim* is one who had sincerity to Allah. The more sincere you are to Allah, the less you care about the people around you and the more beloved you are to them. The more you are concerned with ego and prestige, then the less Allah will bless you in this world and the Hereafter. Only Allah knows the reality and *ilm al-ghayb*, but it appears that Imam Al-Nawawi was blessed by Allah.

"A man will do something only for the sake of Allah and, for that; he will be beloved to the people." [Muslim]

This is the difference between those who are sincere to Allah. Those sincere to Allah are not worried about ego and prestige, and Allah will bless them with the respect of men. It appears that Al-Nawawi was of those who strived to please Allah.

HIS NAME

A traditional Arabic name consists of many things. The parts are:

1. Your name and the name of your fathers before you.

   The name of Imam Al-Nawawi is: Yahya ibn Sharraf ibn Mooree ibn Hasan ibn Husayn

2. A *kunya*, which means nickname.

   The *kunya* of the Prophet (*sal Allahu alayhi wa sallam*) was Abu Qasim. Every person of the Arabs will take a *kunya* even if he did not have a son or child by that name. Generally speaking, some names have intrinsic *kunya*s. For example, the name Ali is generally given the *kunya* Abu Hasan. If your father called you Ali, it was understood you would take the *kunya* Abu Hasan when you grew up. Why? Ali ibn Abi Talib's son was called Hasan. Sometimes people with the name Ali are called Abu Husayn or Abu Hasanain. Similarly, the *kunya* of someone named Yasir is Abu Ammar because of Ammar ibn Yasir. What do you think the *kunya* of Imam Al-Nawawi would be? Abu Zakariyyah. Yahya was the son of Zakariyyah, but the Prophet Yahya did not have any children. Imam Al-Nawawi himself approved of this *kunya* and called himself by that name.

3. An honorary title given to the elite of the Arabs. The students would give this title.

   Ibn Taymiyyah was called Shaykh Al-Islam, and very few people reached this status.

   The title of Imam Al-Nawawi was *muhyadeen*, which means the reviver of the sciences. He was given this title during his lifetime, but he did not like it and said: "Anyone who calls me *muhyadeen* I will not forgive him." His statement shows how strict he was about this title. He was strict with this because of his modesty. *Muhya* means someone who revives something that was dead, and Al-Nawawi did not like the connotation that the religion was dead and he brought it back to life. Out of respect, we should not call him by this title. Only the prophets are worthy of such a title.

4. لقب (*Laqab*): where you are from / place of origin / profession

   Sometimes it includes both the profession and the place of origin. Imam Al-Nawawi was given a *laqab* for the place. He was born in a village called Nawa, which is a village outside of Damascus.

HIS BIRTH

The scholars of history agree that he was born during the month of Muharram 631 A.H. He was born in the small village of Nawa. The more precise pronunciation of his name is Nawaawi, but this is difficult to say, so people in our times make the longer alif shorter with just a fatha, and this is permissible.

HIS CHILDHOOD

His father was not an *'alim* and his family was not known for *'ilm*, unlike other famous *ulema*. He was born into a family of merchants / businessmen. His father owned a shop in Nawa, and we do not know the details of the merchandise. As the child grew up, he automatically of his own nature inclined towards the religious sciences. It does not appear that there was an external influence on him at a young age. He memorized the entire Quran as a young child. It is narrated that as a young child he would go to halaqaat to memorize Quran and would then go to help his father, and on the way, other children would ask him to play with them, and he kept saying no until sometimes they even insisted (once or twice they ran behind him to try to force him), and he would say: "I have not been created to play!"

HIS LIFE AS A TEENAGER

He asked his father to study Islamic studies, but his father told him that he needed to take care of the shop, so Imam Al-Nawawi like a dutiful and obedient son went about taking care of the business and studying Islam simultaneously. He showed his dedication over the period of many years until he reached the age of 19 and his father saw in him his dedication and allowed him to go to the grand capital of the *ummah* (Damascus), which was considered the bastion of civilization at that time. In this, there is a lesson for us to learn: Imam Al-Nawawi did not rebel, and he showed through perseverance and persistence that he was qualified to study, and he had dedication until his father was won over by it. His father took care of the shop, and Imam Al-Nawawi died during his father's lifetime.

In Damascus, Imam Al-Nawawi joined the *Madrassah Ar-Rawahiyyah*, a famous madrassah where he began an intensive dedication to the Islamic sciences. He took up extra classes until he studied more than 12 lessons a day. For around 12 hours a day, he was in private session with the shaykh, and on top of that, he had to memorize the material and do the homework and take care of himself. He did this for an intense period of 6 years.

On a personal note: to see this person become an *'alim* in 6 years is mind boggling! When you see the depth of his scholarship and realize that he became an *'alim* in such a short time, you realize that it takes 40 - 50 years of study to become a scholar of Islam, and they started studying when they were under 10 until finally in their 50s and 60s they achieve worldwide fame. Imam Al-Nawawi in his 20s finished his madrassah and was given a position to teach, which shows his dedication and thirst for knowledge. His students and friends tell us that they never saw anyone take advantage of their time like Imam Al-Nawawi did. He did not waste a single second. Even walking to and forth from the masjid and his dormitory, he would review what he was memorizing. He said: "For 2 of these 6 years, I discovered that I had never in these 2 years slept on my side in my bed." He was desperate for knowledge for 12-14 years, and he was limited by his shop responsibilities and the small village of Nawa until he came to Damascus and could not

get enough of attending lectures and memorizing. For two full years, he was so eager for knowledge that he would study and fall asleep sleeping on his books only to wake up and keep studying. He preferred studying over sleep. After these six years, he began to teach and write books. In six years, he reached the level of a professor, which is something very rare in the *ummah* and the exception rather than the rule.

When he was 21, his father visited him in Damascus, and they performed Hajj together. On the way, he fell severely sick with a high fever, but he continued to Hajj and helped his father. The sickness became so bad that he had to take a break from his studies and returned to Nawa. When he was better, he returned to Damascus.

His Description

Imam Al-Dhahabi describes him as:

> "That he was pink in complexion, with a long beard, possessing the aura of the scholars, laughing little and avoiding jest. He worked hard to speak the truth even if it was bitter, and he did not fear the blame of others when it came to the rights of Allah."

Arabs would call people who are white as pink.

The Scholars' Praise of Him

Qutub al-Din Musa al-Yunani al-Hanbali said about him:

> "The scholar of *hadeeth*, the ascetic, the one engrossed in worship, the pious, the one who was honored by the sciences, and the one who wrote many valuable works."

The scholars' praise of him goes on and on. Why and how did he bring about his success? Some scholars of our times have divided the qualities that brought him success into two categories:

A. Eight Habits of Success

1. Traveling for knowledge. His eager desire to leave the house of his parents to study in Damascus. When he went to Makkah and Madinah, he benefitted from the *ulema* there.

2. He was fortunate to study at a budding institution (*Madrassah Ar-Rawahiyyah*) that had not yet reached its later fame. It partly reached the later fame because of Al-Nawawi.

3. Intense dedication to studies. He did not waste a second.

4. He took upon himself numerous lessons to study with many scholars. He attended 12 lectures a day at one point in his life.

5. Strong memory and abundant reading. He was a voracious reader. It was said that if a friend visited him in his dorm, they would just see books upon books. At that time, there were no

book shelves, and the books would be stacked so much so that his friend could not find a place to sit down. He would spend the entire night reading under candlelight until sleep came upon him.
[Side note: One of the famous scholars of the Arabic language had so many books that they were the cause of his death because they fell on him and he suffocated.]

6. The greatness of his teachers. He was blessed with many famous *ulema*. These *ulema* did not achieve the fraction of the fame of their student Al-Nawawi. Within a century, no one knew their names unless they were a student of knowledge or *'alim* themselves. The student eclipsed his scholars because of his sincerity and dedication.

7. He wrote profusely. He is one of the most prolific authors that the *ummah* has produced. A fact known to every single author is that when you write, you become an expert in the subject that you write about. Writing and teaching benefits you in your material.

8. He would teach. Teaching and writing solidifies the material in your own head. Scholars of the past said to fully understand the material you have studied, teach it to others. Imam Al-Nawawi did nothing but study for 6 years, and then he immediately became a professor and began writing many books.

These 8 above are also from Allah.

B. Qualities that were Gifts from Allah

1. Sincerity to Allah in his worship of Allah and in seeking knowledge.

2. Allah blessed him with barakah in his time. He did in 6 years what the average famous scholar does in 50 or 60 years. Generally, the elite of the *ummah* took decades and the exceptions can be counted on the fingers of two hands. He became a mover and shaker in his 20s. One of his students said: "He wrote more in one year than we wrote in an entire lifetime." [This statement is from *ulema* talking about other *ulema*]

3. The quantity of books that he wrote. Imam Al-Nawawi was a prolific author, but he died an early death. Allah knows best, but if he had continued to write as he was, he would be one of the most prolific authors of Islam. Even in those 15 years of writing, he wrote in one year what others would write in a lifetime. Ibn Taymiyyah, As-Suyuti, and At-Tabari are the three most prolific authors of Islam who wrote volumes and volumes. (As-Suyuti when he was 40 stopped teaching and locked himself up in the house and except for the masjid would not teach anything. From the age of 40 until the age of 80 when he died, he would only read and write. He did not give any public lectures after 40. He left an immense legacy).

His Worship and Renunciation of This Life

His students said the reason that caused him to excel and become who he did was that he was so concerned about the Hereafter and zealous in worshipping Allah. He was a *zaahid* (ascetic) in every sense of the world. He renounced this world. Many things show his *zuhd* and of them:

- Damascus was captured by the Muslims under Umar ibn AlKhattab (*radhi Allahu 'anhu*), so it was Islamic territory for 600 years at the time of Al-Nawawi. Damascus was well known to be a land of endowments (*awqaaf*). An example of a *waqf* is someone saying: 'this garden is for the poor people, so all produce would go to the poor people.' The owner is not an individual but the needy. It is recurring charity. Damascus over 6 centuries had many *awqaaf*. According to *fiqh*, a *waqf* will be a *waqf* as long as it is known who put it and for whom it was put, and if a *waqf* becomes neglected, then it may be ignored and moved on. Al-Nawawi in his book of *fiqh* says the same thing that if a *waqf* becomes neglected because of age, then it may be ignored. In his own life, Al-Nawawi refused to eat the fruits and produce of Damascus, and Damascus was a land of fruits. Why? He said: 'Damascus is a land of *awqaaf* and I don't know if this produce is coming from a *waqf* that was neglected over time.' He prohibited for himself what he allowed for others, which is a sign of a *zaahid*. How did he then survive? He would survive on what his mother and father would occasionally send him (stale bread, etc.). It is said that typically he would only eat one meal a day of whatever his parents had sent him, and sometimes he would go without even that. He would not eat of anything that was doubtful even though he would consider it permissible for others.

- It is narrated that he was of those who regularly fasted, regularly prayed, and constantly said dhikr of Allah. Once one of his students Ibn Attar entered the major masjid of Damascus which still stands today (the Umayyad masjid -- the oldest standing Islamic structure of our times), and he found Al-Nawawi praying behind a sutrah. The student stood behind him to pray with him and listen to him, and in his *salah*, Al-Nawawi came upon the verse in the Quran: "Stop them on the Day of Judgment. They will be questioned on what they have done." The student said that Al-Nawawi stopped here and continued to recite the same verse with such emotions and humility that he still remembered his own emotions that overcame him at that time but could not describe them. His other students tell us that he was of those who would sleep little at night and would recite much Quran.

Inviting to the Good and Forbidding the Evil

This is demonstrated in many instances. Al-Nawawi lived in a critical time of the *ummah*: the end of the Ayyoubid dynasty (founded by *Salah*u*deen* Al-Ayoubi) and the beginning of the Mamluk dynasty. The Mamluk dynasty is the dynasty that lasted for 500-600 years until the Ottoman empire. They began by the worst fitnah that ever struck the Muslim *ummah* after the death of the Prophet (*sal Allahu alayhi wa sallam*) and the four righteous khulafaa. This fitnah: the Mongols.

The Mongols started from the furthest plains of China in Mongolia and gathered together in large quantities and began ravishing each and every nation they came across. They had unprecedented brutality and reached the depths of depravity. It is narrated that they would massacre every man, woman, and child

down to the last baby and pile their skulls in a pyramid to show others of what was to come. They reached the gates of Baghdad, the capital of the *ummah* at that time. They trapped the *khalifah* and killed him by putting him into a sack and closing the sack and allowing the horses to trample him to death. They conquered Damascus and many other cities. Damascus at this stage was spared the real brutality. In the rape of Baghdad, it is estimated that over 500,000 Muslims lost their lives by the sword. The streets of Baghdad flowed with blood, and the Euphrates was red with blood and then became black because the Mongols, who were illiterate and hated books, took the largest library on the face of the earth and threw it into the river. The scholars of history tell us that the river flowed black with ink for months. They marched until it seemed that nothing could stop them until Allah (*subhanahu wata'ala*) allowed the small Mamluk dynasty to revolt. They were called Mamluks because they were slaves. The slaves became rulers. Adh-Dhaahir Baibars, the one who founded the Mamluk dynasty, was born a slave. Adh-Dhaahir Baibars then recaptured land that the Mongols had captured. They then became the main *khalifah*.

Imam Al-Nawawi witnessed this transition. Adh-Dhaahir Baibars and Al-Nawawi had a strong love and hate relationship. Al-Nawawi hated his policies and had no fear of him. [The only utopia was at the time of the Prophet (*sal Allahu alayhi wa sallam*)]. Of the things that Adh-Dhaahir Baibars did was send a letter to all conquered lands asking for taxes to be given to him. Islamic *Shari'ah* tells us that it is *haraam* for the *khalifah* to collect taxes, and the *khalifah* is not allowed to tax the population. One of the few people who criticized this was Al-Nawawi. Al-Nawawi wrote a scathing letter to Adh-Dhaahir Baibars that is recorded in the books of history. This letter combines between firmness and bluntness and etiquettes and manners. Remember that this king is a legitimate *khalifah*, and he saved the people and has a lot of good in him. The letter had harsh criticism in it. Written in it: "Do you not fear Allah, O *khalifah*? Do your duty as Allah would want you to do it."

[Side point: suppose you visit a shop that you know is a shady shop in that the owners are thieves. You know that all merchandise in the shop is stolen goods. Are you allowed to purchase that or no? The vast majority of *ulema* said that if you know that merchandise is acquired illegally, then you cannot acquire it legally. There is one m*adhab* that allows it because they say that the sin is upon the acquirer. This is with the condition that you know for certain -- if you don't know, you are not obligated to find out.]

The Mongols had taken over all of the *awqaaf* of Damascus. Adh-Dhaahir Baibars kicks the Mongols out, so what does he do with the *awqaaf*? The *fiqh* he followed claimed he should return it to the Muslims, but he searched for the group of scholars who would give him the *fatwa* that it was acquired legally by him and he could keep the *awqaaf* as personal property. A group of *ulema* headed by Al-Nawawi wrote another scathing letter to Adh-Dhaahir Baibars warning him of the consequences of the action. When the letter was read to Adh-Dhaahir Baibars, he questioned who wrote the letter, and at the top of the list was Al-Nawawi. He said that Al-Nawawi should be removed from every payroll (i.e. no payment for any *khutbah* or *halaqah* he gave). They found that Al-Nawawi already did not get a penny from the treasury even though it was allowed for him, which shows he was a *zahid*.

Adh-Dhaahir Baibars was launching an offensive against the Mongols and taxed a *jihad* tax, which is permissible. The *Shari'ah* allows this kind of tax. Al-Nawawi wrote another letter to the *khalifah* and said: "O respected *khalifah*, O one who was placed in charge of our affairs, you were a slave once upon a time and now you are a king and you have acquired an immense amount of wealth and have many palaces and

many slave girls. You were a slave and did not own a penny and took all of this money from the state treasury that did not belong to you. You are not allowed to tax the Muslims one cent until you get rid of this illegal wealth." Again this shows etiquette. The *khalifah* did not listen to this, but the fact that Al-Nawawi had the audacity to stand up to the single most powerful ruler of the time and tell him that it was hypocrisy shows his bravery.

It was said that the maximum that could be done to Al-Nawawi was to exile him back to Nawa. It was said that when he was asked why he did not punish Al-Nawawi, the *khalifah* responded that every time he thought of punishing him, he is himself inflicted with a fear that he could not bear. If this is true, it shows what Allah said: "whoever shows enmity to a wali of mine, I will wage war against him."

HIS WRITINGS

How many books did he write? What are his most famous books? Pretty much every book that he wrote became a work of great length and importance. There were two specialties of his which were the ones he chose to emphasize from his early times. His two specialties were Shafi'ee *fiqh* and *hadeeth*. Until today, he is known for these two specialities.

The most famous writings in *hadeeth*:

1. *Sharh* Sahih Muslim -- *Al Minhaaj* (An explanation of Sahih Muslim). To this day, the standard *sharh* of Imam Muslim is Al-Nawawi's *sharh* just as the standard *sharh* of Bukhari is Ibn Hajar's *sharh*. This became the definitive explanation of Sahih Muslim.
2. *Riyadh As-Saliheen* [Sh. Yasir strongly encourages us to strongly purchase and read this after the Quran] He chose a selection of a*hadeeth* that you do not need to be a scholar to understand. It is written for the layman.
3. 40 *Hadeeth* of Al-Nawawi (in reality it is 44 *hadeeth*)

In issues of the arts / spirituality, he also wrote many books including:

1. *Kitab Al-Adhkaar*. This is a book of dhikr of the Prophet (*sal Allahu alayhi wa sallam*).
2. *At-Tibyaan Adhab Al-Quran*. The etiquettes of those who carry the Quran. This is a book full of sincerity. This book is meant for the *huffadh*, but everyone should read it.

In terms of the sciences of *hadeeth*:

1. *At-Tadhreeb*. Two centuries later, this book was given an explanation by As-Suyuti (d. 911 AH) called *Tadhreeb Ar-Rawi*. These books were so successful and powerful that it is the standard book of *hadeeth* sciences up until our times.

In *fiqh*, he wrote many books. He is considered to be the master architect of the Shafi'ee m*adhab* for his era (medieval Islam). His opinion is the position of the m*adhab*. Two of the most famous books:

1. *Rawhatul At-Talibeen*: an eleven volume work considered to be the standard reference for the Shafi'ee m*adhab* for students of knowledge.
2. *Al Majmoo Sharh Al Mu'addam*. This book has very few parallels. If there is one magnum opus (greatest work) of Imam Al-Nawawi, it would be this book. Unfortunately, he was unable to finish it because it was so detailed that he only finished half before his death. Other scholars completed it,

and there are a total of 30 volumes, 15 of which are Al-Nawawi's. This book is one of the pillars of *fiqh* that every serious student of *fiqh* has to read. (*Al Mughni* and *Al Mu'allam* along with this are the three main books of comparative *fiqh*.) This is his most academic book.

He wrote many more books that we do not have because he himself ordered their destruction. Why? His most famous student Ibn Attar said: "Once Al-Nawawi called me to his house, and he commanded me to take 1,000 treatises (*quraasa* - notebooks on paper that was used over and over again after dipping it in water so the ink dissolved and then it was reusable after the paper dried) and said: 'Swear to me by Allah that you will take these and wash them without selling them or letting others reading them because I am unsure of them.' To this day, I feel something in my heart for what I did, but I had to do it because I swore by Allah." Al-Nawawi did not feel these were the quality that he liked, so he did not feel comfortable spreading it to the masses, which again shows his *zuhd*.

His Death

He fell sick in the year 676 AH and returned to Nawa. His parents took care of him, and unexpectedly on the 24th of Rajab (Saturday), he passed away as a result of the sickness at the young age of 46. Al-Nawawi never got married nor did he have any children. When asked why he did not get married, he replied: "I fear that if I do this *sunnah*, it will come at the expense of doing *haraam*." He meant that he would not give his wife the rights due to her, so he felt that if he married he would not be a good husband and would crawl into sin as a result. Many of the *ulema* did this including Ibn Taymiyyah, who died at the age of 70+. These people realized they were humans and if they got involved in marriage, then they may fall into sin by not taking care of their wives.

Adh-Dhaahabi said that there are three characteristics that Al-Nawawi perfected, and if any human being had any one of these three, he would be worthy of being an imam of the religion. Al-Nawawi combined all three and perfected them.

1. Level of scholarship. The depth of his knowledge is absolutely amazing. His writings and teachings and profundity of knowledge.
2. His asceticism and piety (*zuhd*).
3. He did not fear the rulers, and he advised them directly to their face. He feared none but Allah (*subhanahu wata'ala*).

Unfortunately, the first two qualities are very rarely found together in our times. The best is to combine academics with spirituality. Al-Nawawi combined academics, spirituality, and commanding the good and forbidding the evil.

CHAPTER 2

SUMMARY OF AL-NAWAWI'S ADVICE TO THOSE SEEKING KNOWLEDGE

Imam Al-Nawawi began his work Majmu *Sharh* al-Muh*adhab* with a small treatise on the etiquettes of seeking knowledge.

This session is about the etiquettes of knowledge. Al-Nawawi wrote Al-Majmu, which was his magnum opus, and it has an introduction over 150 pages in length about the etiquettes of knowledge that is worthy of being a book in and of itself which is why some publishers publish it separately as a book. This introduction is worthy of being translated.

BLESSINGS OF KNOWLEDGE

He begins his introduction talking about the blessings of knowledge and why a Muslim should seek knowledge.

1. From the Quran

- Allah says that he will raise the ranks of those who have knowledge and those who are pious.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قِيلَ لَكُمْ تَفَسَّحُوا۟ فِى ٱلْمَجَٰلِسِ فَٱفْسَحُوا۟ يَفْسَحِ ٱللَّهُ لَكُمْ ۖ وَإِذَا قِيلَ ٱنشُزُوا۟
فَٱنشُزُوا۟ يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

> O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allah will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, Jihad (holy fighting in Allah's Cause), or for any other good deed], rise up. Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do. [Surah Al Mujaadilah: 11]

- The superiority of Adam (*alayhi salaam*) was shown through knowledge. Allah (*subhanahu wata'ala*) taught Adam (*alayhi salaam*) knowledge, and the angels realized that Adam is better than them. In and of itself, this is an indication of the blessings of knowledge.

وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِى بِأَسْمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣١﴾
قَالُوا۟ سُبْحَٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ ۖ إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٣٢﴾ قَالَ يَٰٓـَٔادَمُ أَنۢبِئْهُم بِأَسْمَآئِهِمْ ۖ فَلَمَّآ

أَنۢبَأَهُم بِأَسۡمَآئِهِمۡ قَالَ أَلَمۡ أَقُل لَّكُمۡ إِنِّيٓ أَعۡلَمُ غَيۡبَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَأَعۡلَمُ مَا تُبۡدُونَ وَمَا كُنتُمۡ تَكۡتُمُونَ ﴿٣٣﴾ وَإِذۡ قُلۡنَا لِلۡمَلَٰٓئِكَةِ ٱسۡجُدُواْ لِأٓدَمَ فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ أَبَىٰ وَٱسۡتَكۡبَرَ وَكَانَ مِنَ ٱلۡكَٰفِرِينَ ﴿٣٤﴾

And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful." They (angels) said: "Glory be to You, we have no knowledge except what You have taught us. Verily, it is You, the All-Knower, the All-Wise." He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell You that I know the Ghaib (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?" And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except Iblis (Satan). He refused and was proud and was one of the disbelievers (disobedient to Allah). [Surah Al Baqarah: 31-34]

- The knowledgeable people understand the Quran.

وَتِلۡكَ ٱلۡأَمۡثَٰلُ نَضۡرِبُهَا لِلنَّاسِۖ وَمَا يَعۡقِلُهَآ إِلَّا ٱلۡعَٰلِمُونَ ﴿٤٣﴾

And these similitudes We put forward for mankind, but none will understand them except those who have knowledge (of Allah and his signs, etc.). [Surah Al Ankaboot: 43]

- Allah says that the only servants of Allah who truly fear him are the *ulema*.

وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلۡأَنۡعَٰمِ مُخۡتَلِفٌ أَلۡوَٰنُهُۥ كَذَٰلِكَۗ إِنَّمَا يَخۡشَى ٱللَّهَ مِنۡ عِبَادِهِ ٱلۡعُلَمَٰٓؤُاْۗ إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾

And of men and Ad-Dawab (moving living creatures, beasts, etc.), and cattle, in like manner of various colours. It is only those who have knowledge among His slaves that fear Allah. Verily, Allah is All-Mighty, Oft-Forgiving. [Surah Faatir: 28]

- The Prophet (*sal Allahu alayhi wa sallam*) only asked Allah to increase him in knowledge.

فَتَعَٰلَى ٱللَّهُ ٱلۡمَلِكُ ٱلۡحَقُّۗ وَلَا تَعۡجَلۡ بِٱلۡقُرۡءَانِ مِن قَبۡلِ أَن يُقۡضَىٰٓ إِلَيۡكَ وَحۡيُهُۥۖ وَقُل رَّبِّ زِدۡنِي عِلۡمًا ﴿١١٤﴾

Then High above all be Allah, the true King. And be not in haste (O Muhammad (*sal Allahu alayhi wa sallam*)) with the Qur'an before its Revelation is completed to you, and say: "My Lord! Increase me in knowledge." [Surah Ta Ha: 114]

2. From the *Sunnah*

- "*Hadeeth* of the blessings of knowledge" reported in Tirmidhi.

  “He who treads a path in search of knowledge, Allah will make easy for him a path from the paths of Paradise. The angels lower their wings for the student of knowledge in approval of what he does. All in the heavens and earth and the fish in the depth of the water seek forgiveness for the scholar, and the superiority of the scholar over the

> worshipper is like the superiority of the full moon at night over the rest of the stars. Indeed the scholars are the heirs to the prophets. Surely, the prophets did not bequeath *deen*aars or dirhams. They left behind knowledge, so whoever takes it, has indeed acquired a huge fortune." [Al-Musnad 5/196, Aboo Daawood 3/317, At-Tirmidhee 5/49, Ibn Maajah 1/81, Ad-Daarimee 1/98]

The lowering of the angels' wings has the connotation of protecting and sheltering the scholars. The scholars say the *ulema* teach people to be merciful to animals, which is why the animals make *istighfar* for the *ulema*. On a cloudless and moonless night, you cannot even count the number of stars, and when a full moon is out, then you cannot count any stars. The stars are all eclipsed by the brightness of one moon. One *'alim* starts an intellectual revolution. The *ulema* left the real legacy. When you study Islam, you become an inheritor of the Prophet (*sal Allahu alayhi wa sallam*) directly.

3. From the *salaf*

[Side Point: Al-Nawawi loves to quote Ash-Shaafi'ee.]

- Ash-Shaafi'ee said: "After the obligatory deeds, nothing is more beloved to Allah than studying knowledge."
- Abu Darda (*radhi Allahu 'anhu*), the companion, said: "Studying Islam for one hour is more rewarding than praying the entire night in *tahajjud*."
- Az-Zuhri said: "Nothing is better to worship Allah with than knowledge of the religion."
- Saeed ibn Musayyib said: "Worship of Allah is not done just through fasting and charity and prayer but rather the understanding of the religion."
- Another famous *'alim* said: "The closest group of people to the prophets are the *ulema*." This is because they guide the people to Allah and tell them what to do. In our times, we have no prophets, and collectively, the scholars take on this responsibility.

TYPES OF KNOWLEDGE

Al-Nawawi said there are three types of knowledge.
1. That which is obligatory on every Muslim (*fard 'ayn*)

The following are examples of obligatory knowledge: *tahaarah*, how to pray, how to give zakah, how much zakah is, how to make *wudu*, what breaks the fast.
Footnote: It is very sad that many of the people here can calculate most fancy quadratic equation, etc. but cannot even list the factors breaking the *wudu* or the *arkaan* (pillars) of the *salah*. If you do not have this knowledge, then on the Day of Judgment, you are sinful.

2. That which is obligatory on parts of the community (*fard kifayyah*)

The following are examples: *usool* al *fiqh*, *usool* al *hadeeth*, the sciences of language. Al-Nawawi commented here that many times *fard kifayah* becomes more rewarding than *fard 'ayn* because your community is in need of it.

3. That which is voluntary (*nafl*)

An example of this is sciences of the language that do not bring about tangible benefit.

ETIQUETTES OF STUDYING

- Sincerity

Every student of knowledge has to learn the knowledge for the sake of Allah and not for fame, prestige, or the recognition by people.

Ash-Shaafi'ee said: "I wish that people learnt this knowledge from me without ascribing one letter of it to me."

And he said: "I never once argued with anyone hoping to win the debate; rather I always wished that the truth would come from his side." [Comment: Imam Ash-Shaafi'ee is referring to *fiqh* issues and <u>not</u> aqeedah issues.] This kind of attitude increases your sincerity.

- Every student of knowledge must avoid four characteristics: jealousy, showing off, conceit, and arrogance towards others. These are the four diseases that afflict every student of knowledge.

1. <u>Jealousy</u> is avoided by appreciating Allah's Wisdom in giving what He pleases to whom He pleases.

You feel jealous of those better than you or above you. Allah is the One who chooses people over others, so how can you be jealous? The only type of jealousy that is encouraged is if you see a righteous man and say "I wish I could be like him." Any time you feel jealous, then beware that your sincerity is being challenged and your intention is not to please Allah. Jealousy is symptomatic of a disease in your heart and indicates that you want to do it for the sake of people and not for the sake of Allah. The day you get rid of the jealousy is the day you will rise in your religion. Put your trust in Allah. Plead to Allah and beg him to increase you in knowledge.

> Narrated Ibn Masood: I heard the Prophet saying, "There is no envy except in two: a person whom Allah has given wealth and he spends it in the right way, and a person whom Allah has given wisdom (i.e. religious knowledge) and he gives his decisions accordingly and teaches it to the others." [Bukhari :: Book 2 :: Volume 24 :: *Hadeeth* 490]

2. <u>Showing off</u> is avoided by realizing that the entire creation put together can do nothing to help him or harm him, so one should not care about their pleasure.

Showing off is an evil sign that you are doing this for the wrong reasons. The cure if you are doing it for the wrong reasons is to correct your own intention. Remind yourself and appreciate that the entire creation put together cannot benefit or harm you on the Day of Judgment. When you realize this, then you will wonder why you are concerned about them.

3. Conceit is avoided by appreciating that knowledge is lent to him from Allah, and He gives and takes as He pleases – it did not come to him from his own intelligence.

Conceit is the feeling of self-pride in your heart. You avoid this by understanding that knowledge is a blessing that Allah loans to people. Allah (*subhanahu wata'ala*) gives knowledge to those who deserve it, and Allah can take it away from those who do not deserve it. Thank Allah for the blessing of knowledge, and realize that if you do not act according to the knowledge, then Allah has the right to take it away from you.

4. Arrogance towards others is avoided by implementing what Allah has commanded us of good manners, and increasing one's worship, and reciting Quran, and praying extra prayers, and fasting.

Arrogance towards others is the feeling of superiority. This is avoided by increasing your worship of Allah. Make extra dhikr, recite the Quran. Do things in private.

ETIQUETTES OF THE STUDENT OF KNOWLEDGE

Al-Nawawi then gives a long list of some basic etiquettes of the student of knowledge. Imam Al-Nawawi is speaking as an advanced student of knowledge and is telling some of the obstacles that he faced without saying that he faced them. He is writing a genuine *nasihah* to you based upon his own experiences, which shows that he had to suffer through it, but out of modesty, he does not say that he went through them. It opens a window into the struggles of Imam Al-Nawawi.

- Must be prepared to study with everyone.

Mujahid said: "Knowledge will never be gained by one who is shy or one who is arrogant."

Start learning from everyone qualified to teach, and do not be arrogant to study with those who were once your peers or younger than you. Al-Nawawi said you will never become a scholar until you narrate from those more knowledgeable than you, those equivalent to you, and those lesser than you. The scholars of the past said knowledge will never be gained by one who is shy or one who is arrogant. If you are too shy to show up in the gathering or to ask questions, then you will not learn.

- Must learn the sciences in their proper order, starting with priorities and working one's way to more exotic sciences.

When you are jumping to esoteric issues, realize that this is a problem. Start with the basics of *tahaarah* and *wudu* and the basics of *salah*. You need to start with the basics and go through the path that every *'alim* has gone through.

- Should begin by memorizing the Quran. Scholars of the past would not accept a student for *hadeeth* or *fiqh* until he had memorized the Quran.

- Should try to memorize the names of the famous scholars and companions; their dates and accomplishments.

The student of knowledge should begin to familiarize himself with the names of scholars and the dates of their births and deaths and the books they wrote.

- Must take advantage of each and every moment possible: reading, writing, memorizing, revising.

- Must learn the importance of saying 'I don't know.' Only someone with little knowledge and weak faith will feel shy to say 'I don't know.'

The student of knowledge needs to inculcate the importance of saying: 'I don't know'. If you are scared and embarrassed to admit this, then you are in trouble. If you are scared to say this as a beginning student of knowledge, then what do you think will happen when you become an *'alim*? This is why the scholars of the past said half of knowledge is the ability to say "*La Adree*" ("I don't know"). A person traveled to ask Imam Maalik over 35 questions and Imam Maalik to most of them said "I don't know." This is a sign of humility and knowledge.

- Must learn to overlook personal faults of his teacher. Some of the students of the past would make *du'aa* to Allah to hide from him the faults of his teachers.

You must overlook the personal faults of your teachers. One of the biggest mistakes is that you put your teacher on a pedestal, and he commits a mistake of men, which will make the *'alim* come crashing down in your eyes and you may leave studying with him. There is a difference between personal and theological faults. Every *'alim* is a sinner as well. The student of knowledge needs to overlook the trivial. Students of the past would make *du'aa*: "O Allah, cover the faults of my teacher for me."

- Must instill in himself reverence for his teacher. Better for him at this stage to give full credit to his teacher and consider him to be a master.

At the beginning stage, give full credit to the teacher and consider him as a master and later be more inquisitive. It is psychologically better at the beginning to give him full respect. Again, we are talking about *fiqh* and not theology.

- Must show utmost respect to his teacher.

Ash-Shaafi'ee said: "I would turn the paper in front of Malik as gently as I could, out of respect for him."

Al-Muzani, the student of Imam Shaafi'ee, said, "By Allah! I could not even dare to drink water while al-Shaafi'ee was looking at me, out of respect for him."

- Student should overlook harshness of teacher. Whoever cannot bear the humiliation of learning for an hour will remain ignorant for a lifetime.

Teachers are human beings, and it is inevitable that as you become closer to a person that you will notice things about him. The *'alim* is always busy, and when you try to do something to get more time, many times the *'alim* will rebuff you, and you will feel something sometimes. Swallow your pride and benefit from the teacher.

When you put in the effort and the time and humble yourself, then Allah (*subhanahu wata'ala*) will bless you. Nothing is better than learning knowledge and spending time and effort to learn the religion of Allah (*subhanahu wata'ala*).

It is inevitable that the closer you become to an *'alim* and the more frequent the interactions, you will realize that the *'alim* is nothing but human and at the end of the day has the same emotions and needs and requirements as you do. The *'alim* is not an angel but a human being, and if you want to study from him, you will have to swallow any harsh interactions. It is inevitable that the closer you become to an *'alim*, you will also have to suffer a little because when a shaykh is strict or harsh with you, then it affects you more than if an average person said it to you. You feel extra because you have put him in a place above where he deserves perhaps or maybe in the right place, but if, for example, your father rebukes you, you feel more pain. Imam Al-Nawawi says to take it in stride otherwise you will not rise in knowledge.

Ibn Abbas said: "I showed humility as a student, so I was given respect as a teacher."

Ibn Abbas is a person who has every right to say what he said. He (*radhi Allahu 'anhu*) was the cousin of the Prophet (*sal Allahu alayhi wa sallam*). He was only 13 years old when the Prophet (*sal Allahu alayhi wa sallam*) died, and yet when the average Muslim hears his name, he thinks of one of the greatest *sahabah* even though he was one of the youngest because he continued to study after the death of the Prophet (*sal Allahu alayhi wa sallam*). He became who he became after the death of the Prophet (*sal Allahu alayhi wa sallam*). He said that after the Prophet (*sal Allahu alayhi wa sallam*) died, he said to a friend he would play with: "Come on, let's go!" The friend asked: "Where?" He said, "To study with the close *sahabah* before they pass away." He lost his childish innocence and wanted to start seriously studying Islam. His Ansari friend said, "Who do you think you are to become an *'alim* when we have the likes of Abu Bakr and Umar and the great elders of the *sahabah*?" Ibn Abbas said, "I abandoned him and broke off my friendship with him because he was pulling me back, and I began to frequent the houses of the senior *sahabah*, and it so happened that I wanted to ask a question to one of them, so I would sit outside of his house waiting until he had to leave the house for his own errand so I did not disturb him in the privacy of his house. I would wait in the desert heat sometimes in mid-day until the sahabi would come out, and I would join him in walking and ask my question. Once I sat outside the house of Zayd ibn Thaabit (*radhi Allahu 'anhu*) and when he exited and saw me, he said 'SubhanAllah, what are you doing here outside my house?' I replied, 'I had a question.' Zayd said, 'Why didn't you send someone to tell me so I could come to your house because you are worthy as the cousin of the Prophet (*sal Allahu alayhi wa sallam*).'" Ibn Abbas as a 13 year old kid said, "No, this is the way that knowledge is shown respect. I need to come to you." Then he said: "I showed humility as a student, so I was given respect as a teacher."

Ibn Abbas was asked when he was much older: "How did you become an *'alim*?" He said, "With an inquisitive tongue and a heart that memorizes and understands." When you study the a*hadeeth* of the

Prophet (*sal Allahu alayhi wa sallam*) so many times, you will read that many times Ibn Abbas went to so and so and asked a question and then the sahabi answered the question and this is the *hadeeth* that we read.

This is the methodology of the serious student of knowledge: He has in his mind a repository of questions that he needs to ask. The true student of knowledge always has pen and paper with him and as soon as an issue comes up that they find difficult to understand, they write the question down. How many times have you accompanied a student of knowledge and had questions but could not remember them right then? Every time something is problematic or you do not understand something, write it down!

- The student should accompany the teacher as much as possible and be regular in attending his lectures, and be punctual with the timings.

Al-Nawawi had arranged twelve lessons, some of which would have been semi-private and some private and some public. He had an intense schedule and is telling us to show up on time and keep promises with the shaykh and frequent his house and gatherings and get to know him on a personal level as much as possible because the more time you spend with him, then the more benefit you will get. When you surround yourself by students of knowledge and the topics are always Islamic issues, then you will automatically benefit. When the conversation is about modern politics and movies, then that is what you will learn about. Choose your friends carefully. The reality is that the elite of the *ulema* really had a very small circle of friends because they realized that their circle of friends pulled them back rather than pushed them forward.

Yahya ibn Abi Kathir said: “Knowledge can never be gained by resting one's body.” You should become tired in your process of studying.

Al-Khatib al-Baghdadi said: “The best time to memorize is early morning, then mid-day, then early evening.”
Al-Khatib al-Baghdadi advised specific timings to memorize and review notes. In other words, your mind is freshest when you wake up, and this is the best time to memorize and read fresh material. Mid-day is mentioned because it was the custom of the Arabs and remains a custom in some civilizations, such as Spanish culture, to take a pre-noon nap (The Prophet (*sal Allahu alayhi wa sallam*) said: Take a nap before the noon.) because it makes you more energetic. The third best time is the early evening after you have refreshed yourself because the average person at that time would go to sleep immediately after isha, which is why the Prophet (*sal Allahu alayhi wa sallam*) said isha was one of the most difficult prayers for the munafiq because they had difficulty staying awake.

- Learn to ask with respect if he does not understand an issue.

One of the biggest mistakes a student of knowledge makes in the beginning is raising his hand and saying: "Shaykh, shaykh so and so said something different." When they hear two shuyookh say different things, they want to prove themselves that they know better, so they want to hit the statements of one shaykh on the head of the other. This is not the proper way to ask the question. To show your etiquette, this is not the way you ask.

Of the etiquettes of asking your teacher: First, make *du'aa* for your shaykh and then ask your question. Also, you need to make sure that the timing is appropriate. Do not ask until the timing is appropriate, which depends from shaykh to shaykh. Also, do not mention any *'alim* that is living, but you can say: "Shaykh, *barakAllahu feek*, other scholars have said different things, and can you please explain how you reached your opinion? / Can you please clarify or give evidences of why your opinion is stronger?" For the beginning student of knowledge, it is more convenient to put full trust in the shaykh as the master, and a time will come later when you can debate. This teaches him manners and humility, and he will benefit the most from the shaykh.

- Student should learn from teacher more than books.

It is a big problem to learn from books rather than the teacher. Al-Nawawi said: the student should make sure that most of his learning is from living teachers and books are secondary. Books should not be your primary source of knowledge for many reasons. Of the most important reasons:

- When you read a book, you can never be sure that you understood the intent of the author properly. When you interact with a teacher, then through his own clarifications and question/answer and interactions with other students, then the danger is minimized.
- You have no idea of your own level of scholarship if all you do is read and do not interact with living *ulema*. This is one of the reasons why the progressive and modernist movement is strongest in this country because there are not many *ulema* here. The masses as well have not interacted with people who truly have knowledge, and reading books gives a sense of pseudo-scholarship. This is very dangerous!
- Another problem of reading and reading is that you do not know the proper etiquettes of interacting with other people of knowledge, you do not learn the proper manner of teaching, and you do not know respect because you have not interacted with other people of knowledge in a human way. A part of the human element is to show respect and be modest and humble because you will see the *'alim* with modesty and humbleness.

Many scholars of the past said: "Whoever takes books as his shaykh will be misguided more than he is guided." Living in this country, it is very difficult to get most of your knowledge from live lessons; therefore, Shaykh Yasir advises to make yourself available to live lessons as much as possible, but instead of jumping to books when there is no alternative, concentrate on recorded lectures. Verbal lectures at least are better than books. Concentrate on these as well and then move on to books. In our times, you need to rely on books, but try to have as much of a human interaction as much as possible. It is human nature that you retain more when you see and then when you hear. If you are deprived of live interactions, the second best thing is to get recorded lectures. This is a blessing of Allah (*subhanahu wata'ala*). When Shaykh Yasir started studying Islamic sciences, he had every single book or pamphlet or English material available to him on a few shelves, and these days you cannot even purchase all of the materials in English because there are too many available.

Do not be discouraged from reading books, but try to have a healthy mix and balance. Books will help you when shuyookh cannot because you will read every footnote and benefit from them as much as from the books themselves. You need books and scholars both. Have a healthy balance and mixture of both.

Ash-Shaafi'ee said: "Whoever learns from books will lose understanding of the rulings."

Imam Al-Nawawi said: The student of knowledge should try to delay as much as possible to get married. If he does not need to get married, then perhaps cancel it. This piece of advice needs to be understood in the context in which it was given. Al-Nawawi was worried about falling into *haraam* by getting married, and nowadays most people are worried about falling into *haraam* by not getting married. One of the greatest impediments to seriously studying is a spouse because it brings about rights and responsibilities. Make sure that you find the proper spouse and that you believe will help you in your quest for knowledge otherwise it is very difficult to go further and further in knowledge.

CHAPTER 2

THE AHADEETH

THE SIMPLICITY OF ISLAM: A*HADEETH* 22 & 29
STAIRWAY TO JANNAH

HADEETH 22

عَنْ أَبِيْ عَبْدِ اللهِ جَابِرِ بْنِ عَبْدِ اللهِ الْأَنْصَارِيِّ رَضِيَ
اللهُ عَنْهُمَا أَنَّ رَجُلًا سَأَلَ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوْبَاتِ وَصُمْتُ رَمَضَانَ
وَأَحْلَلْتُ الْحَلَالَ وَحَرَّمْتُ الْحَرَامَ وَلَمْ أَزِدْ عَلَى ذٰلِكَ شَيْئًا
أَدْخُلُ الْجَنَّةَ قَالَ: نَعَمْ. رَوَاهُ مُسْلِمٌ. وَمَعْنَى حَرَّمْتُ
الْحَرَامَ: اجْتَنَبْتُهُ. وَمَعْنَى أَحْلَلْتُ الْحَلَالَ: فَعَلْتُهُ مُعْتَقِدًا
حِلَّهُ.

> Abu Abdullah Jabir bin Abdullah al-Ansari (*radhi Allahu 'anhu*ma) reported that a man questioned the Messenger of Allah (*sal Allahu alayhi wa sallam*) saying: "Do you see, if I pray the prescribed (prayers), fast during Ramadan, treat the lawful as permissible and treat the forbidden as prohibited, but do nothing more than that, shall I enter Paradise?" He (the Prophet (*sal Allahu alayhi wa sallam*) answered: "Yes." The man said, "I swear by Allah that I will do nothing but the minimum." [Muslim :: Book 1:: *Hadeeth* 17]

> "...*treat the lawful as permissible and treat the forbidden as prohibited*..."

In other words: 'I do the permissible and avoid the impermissible'. You have to in your heart acknowledge the *halal* and *haraam* and you also have to abstain from the *haraam*. Theory and action apply together.

This incident occurred many times. The *hadeeth* of the bedouin:

> It is reported on the authority of Anas b. Malik that he said: We were forbidden that we should ask anything (without the genuine need) from the Prophet (*sal Allahu alayhi wa sallam*). It, therefore, pleased us that an intelligent person from the dwellers of the desert should come and asked him (the Prophet (*sal Allahu alayhi wa sallam*)) and we should listen to it. A man from the dwellers of the desert came (to the Prophet (*sal Allahu alayhi wa sallam*)) and said: Muhammad, your messenger came to us and told us your assertion that verily Allah had sent you (as a prophet). He (*sal Allahu alayhi wa sallam*) remarked: He told the truth. He (the bedouin) said:

> Who created the heaven? He (*sal Allahu alayhi wa sallam*) replied: Allah. He (the bedouin again) said: Who created the earth? He (*sal Allahu alayhi wa sallam*) replied: Allah. He (the bedouin again) said: Who raised these mountains and who created in them whatever is created there? He (*sal Allahu alayhi wa sallam*) replied: Allah. Upon this he (the bedouin) remarked: By Him Who created the heaven and created the earth and raised mountains thereupon, has Allah (in fact) sent you? The Prophet (*sal Allahu alayhi wa sallam*) said: Yes. He (the bedouin) said: Your messenger also told us that five prayers (had been made) obligatory for us during the day and the night. The Prophet (*sal Allahu alayhi wa sallam*) remarked: He told you the truth. He (the bedouin) said: By Him Who sent you, is it Allah Who ordered you about this (i. e. prayers)? The Prophet (*sal Allahu alayhi wa sallam*) said: Yes. He (the bedouin) said: Your messenger told us that Zakat had been made obligatory in our riches. The Prophet (*sal Allahu alayhi wa sallam*) said. He has told the truth. He (the bedouin) said: By Him Who sent you (as a prophet), is it Allah Who ordered you about it (Zakat)? The Prophet (*sal Allahu alayhi wa sallam*) said: Yes. He (the bedouin) said: Your messenger told us that it had been made obligatory for us to fast every year during the month of Ramadan. The Prophet (*sal Allahu alayhi wa sallam*) said: He has told the truth. He (the bedouin) said: By Him Who sent you (as a prophet), is it Allah Who ordered you about it (the fasts of Ramadan)? The Prophet (*sal Allahu alayhi wa sallam*) said: Yes. He (the bedouin) said: Your messenger also told us that pilgrimage (Hajj) to the House (of Ka'bah) had been made obligatory for him who is able to undertake the journey to it. The Prophet (*sal Allahu alayhi wa sallam*) said: Yes. The narrator said that he (the bedouin) set off (at the conclusion of this answer, but at the time of his departure) remarked: 'By Him Who sent you with the Truth, I would neither make any addition to them nor would I diminish anything out of them. Upon this the Holy Prophet remarked: If he were true (to what he said) he must enter Paradise.
> [Muslim :: Book 1:: *Hadeeth* 9]

The bedouin barged into the masjid and in his crude manner said: "Who amongst you is Muhammad (*sal Allahu alayhi wa sallam*)?" The Prophet (*sal Allahu alayhi wa sallam*) could not be recognized sitting with the people because he was dressed the same and sitting the same as everyone else. The *sahabah* pointed to the Prophet (*sal Allahu alayhi wa sallam*). The bedouin said: "O Muhammad! I am going to ask you a series of questions, and I am going to be blunt, so do not get angry at me. Who created the mountains? [and so on…]" The bedouin then walked out. The *sahabah* were in a state of shock at the fact that here was a man swearing by Allah that he would not do extra good and would only do the bare minimum, which for the *sahabah* was unbelievable. [Side Point: We are striving in our times to reach the level of the bedouin, and at his time, the bedouin was the anomaly.] The Prophet (*sal Allahu alayhi wa sallam*) saw the reaction of the *sahabah* and said: "He has succeeded if he has told the truth." In another narration: "If you want to see a person from Jannah, then you have just seen him."

This *hadeeth* shows you that the religion of Islam is very easy, and we should not overcomplicate that which Allah has made easy. The level of the bedouin is the level of the masses and average Muslims of our time. Do not make Islam more difficult for them when making daw'ah. Contrast this to the next *hadeeth*:

HADEETH 29

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ قَالَ، قُلْتُ: يَارَسُوْلَ اللهِ أَخْبِرْنِيْ بِعَمَلٍ يُدْخِلُنِيْ الْجَنَّةَ وَيُبَاعِدُنِيْ عَنِ النَّارِ. قَالَ: لَقَدْ سَأَلْتَ عَنْ عَظِيْمٍ، وَإِنَّهُ لَيَسِيْرٌ عَلَى مَنْ يَسَّرَهُ اللهُ تَعَالَى عَلَيْهِ. تَعْبُدُ اللهَ لَاتُشْرِكُ بِهِ شَيْئًا، وَتُقِيْمُ الصَّلَاةَ، وَتُؤْتِيْ الزَّكَاةَ، وَتَصُوْمُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ. ثُمَّ قَالَ: أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِيءُ الْخَطِيْئَةَ كَمَا يُطْفِيءُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ فِيْ جَوْفِ اللَّيْلِ. ثُمَّ تَلَا: تَتَجَافَى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ.... حَتَّى بَلَغَ... يَعْمَلُوْنَ. ثُمَّ قَالَ: أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُوْدِهِ وَذِرْوَةِ سَنَامِهِ. قُلْتُ: بَلَى يَارَسُوْلَ اللهِ. قَالَ: رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُوْدُهُ الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ. ثُمَّ قَالَ: أَلَا أُخْبِرُكَ بِمِلَاكِ ذٰلِكَ كُلِّهِ. قُلْتُ: بَلَى يَارَسُوْلَ اللهِ. فَأَخَذَ بِلِسَانِهِ. وَقَالَ: كُفَّ عَلَيْكَ هٰذَا. قُلْتُ: يَانَبِيَّ اللهِ وَإِنَّا لَمُؤَاخَذُوْنَ بِمَانَتَكَلَّمُ بِهِ. فَقَالَ: ثَكِلَتْكَ أُمُّكَ، وَهَلْ يَكُبُّ النَّاسَ فِيْ النَّارِ عَلَى وُجُوْهِهِمْ. أَوْ قَالَ: عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ - رَوَاهُ التِّرْمِذِيُّ. وَقَالَ: حَدِيْثٌ حَسَنٌ صَحِيْحٌ.

From Mu'ad bin Jabal (*radhi Allahu 'anhu*), who said:
I said: "O Messenger of Allah, tell me of a deed which will take me into Paradise and will keep me away from the Hell-fire." He said: "You have asked me about a great matter, yet it is, indeed, an easy matter for him to whom Allah Almighty makes it easy. (It is) that you worship Allah without associating anything with Him, that you perform the prayers, that you pay the *zakat*, that you fast during Ramadan, and that you make the pilgrimage to the House."

Then he said: "Shall I not guide you to the gates of goodness? Fasting is a shield; charity extinguishes sin as water extinguishes fire; and a man's prayer in the middle of the night."

> Then he recited: "Who forsake their beds to cry unto their Lord in fear and hope, and spend of that We have bestowed on them. No soul knoweth what is kept hid for them of joy, as a reward for what they used to do". [Surah al-Sajdah: 16-17]
>
> Then he said: "Shall I not also tell you of the peak of the matter, its pillar, and its topmost part?" I said: "Yes, O Messenger of Allah." He said: "The peak of the matter is Islam (submission to Allah), the pillar is prayer; and its topmost part is *jihad*." Then he said: "And shall I not tell you of the controlling of all that?" I said:" Yes, O Messenger of Allah". So he took hold of his tongue and said: "Restrain this." I said: "O Prophet of Allah, will we be held accountable for what we say?" He said: "May your mother be bereft of you! Is there anything that topples people on their faces (or he said, on their noses) into the Hell-fire other than the jests of their tongues?"
> [Related by Al-Tirmidhi, who said it was a fine and sound *hadeeth*]

Background behind the *hadeeth*: One day Mu'adh (*radhi Allahu 'anhu*) was on a journey with the Prophet (*sal Allahu alayhi wa sallam*). Notice that he is taking advantage of every opportunity! In one version of the *hadeeth* from Imam Ahmad, Mu'adh bin Jabal (*radhi Allahu 'anhu*) said: "O Messenger of Allah, I have wanted to ask you about a matter that has caused me much grief and has caused me to fall sick and to become worried with sickness. O Messenger of Allah, tell me of the deed that will bring me close to Jannah and take me away from the fire of Hell." The Prophet (*sal Allahu alayhi wa sallam*) responded, "You have asked a very big matter, but it is easy for those whom Allah has made it easy."

The Prophet (*sal Allahu alayhi wa sallam*) mentions the five pillars of Islam, which is the same thing that the Prophet (*sal Allahu alayhi wa sallam*) told the bedouin in the previous *hadeeth* (*Hadeeth* 22). Is Mu'adh (*radhi Allahu 'anhu*) the same as the bedouin or is there something more? There is a higher goal, so the Prophet (*sal Allahu alayhi wa sallam*) does not stop at the five pillars with Mu'adh (*radhi Allahu 'anhu*) but goes on. This is one of the most profound benefits of comparing these two a*hadeeth*. There are not two separate rules for the elite and the masses, and the basics are the same; however, you do not expect the pious servants of Allah to restrict themselves to the basics. To every audience, speak according to their level. What you say will not contradict what you spoke to the masses. The religion is the same, but there are levels that you strive for, and the levels you bring up to those who are worthy of them.

<u>Analysis of the *Hadeeth*</u>

> "…*Shall I not guide you to the gates of goodness?…*"

The Prophet (*sal Allahu alayhi wa sallam*) is telling him a pathway and doors that open to goodness. Notice the imagery in the *hadeeth*! The door is just the beginning, and the path goes on. The Prophet (*sal Allahu alayhi wa sallam*) went on.

1. Door 1: Fasting is a protection.
   - It is a shield against the fire of Hell. In one *hadeeth*, the Prophet (*sal Allahu alayhi wa sallam*) says: Fasting one day for Allah increases the distance between you and the fire of Hell by 70 years.

   Narrated Abu Said: I heard the Prophet (*sal Allahu alayhi wa sallam*) saying, "Indeed anyone who fasts for one day for Allah's Pleasure, Allah will keep his face away from the (Hell) fire for (a distance covered by a journey of) seventy years." [Bukhari :: Book 4 :: Volume 52 :: Hadith 93]

   - It is a protection against the anger of Allah (*subhanahu wata'ala*).
   - It is a protection against your own desires, which is why the Prophet (*sal Allahu alayhi wa sallam*) told young men who could not get married and were afraid of falling into fornication to fast.
   - It is a protection against Shaytan. The Prophet (*sal Allahu alayhi wa sallam*) said: "When one of you fasts, it constricts your blood flow, and Shaytan runs in you like your blood, so when you fast, it restricts Shaytan's access to you." We will never fully understand this concept because it is in the realm of the metaphysical, but it is clear that Shaytan has some access over you, and when you fast, this access is diminished.
   - Fasting is a fortress that protects you against all evil. The Prophet (*sal Allahu alayhi wa sallam*) said: "Fasting is like a fortress that a fighter takes protection in after which he does not care which side he is attacked from." This *hadeeth* is powerful because it shows fasting is a protection against all evil and every negative thing.
   - We know that the Prophet (*sal Allahu alayhi wa sallam*) would fast very regularly. He (*sal Allahu alayhi wa sallam*) would fast the 13th-15th of the month, Mondays and Thursdays, and sometimes every second or third day. He (*sal Allahu alayhi wa sallam*) would never fast any month full except for Ramadan.
   - جُنَّه (*Joonnah*) -- any time ج (*jeem*) and ن (*noon*) form the root letters of a word, it implies that something is hidden; therefore, جُنَّه (*joonah*) is a fortress and جَنَّه (*Jannah*) is surrounded by walls because it is hidden to the signs of men and جِن (*jinn*) are hidden from the eyes of men and a crazy person is called *majnoon* because his intelligence is hidden from the eyes of other men.

2. Door 2: The door of charity
   - The Prophet (*sal Allahu alayhi wa sallam*) does not quantify for Mu'adh how much he wants him to do, which is part of the beauty of the *hadeeth*. He (*sal Allahu alayhi wa sallam*) leaves it up to Mu'adh. We do not have a specific hierarchy in our religion, and you do as much as you can.
   - The main blessing of charity is that it extinguishes your sins the way that water extinguishes fire.
   - In another *hadeeth*: The Prophet (*sal Allahu alayhi wa sallam*) said: "Nothing extinguishes the Anger of Allah like charity."
   - The Prophet (*sal Allahu alayhi wa sallam*) told us that one of the seven people who will earn the shade of Allah on the Day of Judgment is the one who frequently gave charity so that his

left hand did not know what his right hand gave. In another version in Sahih Muslim: "the right hand does know what the left hand has given." You give always with the right and take with the left.

Narrated Abu Hurayrah (*radhi Allahu 'anhu*): The Prophet said, "Allah will give shade, to seven, on the Day when there will be no shade but His. (These seven persons are) a just ruler, a youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood), a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers Allah in seclusion and his eyes are then flooded with tears."
[Bukhari :: Book 1 :: Volume 11: *Hadeeth* 629]

Abu Hurayrah (*radhi Allahu 'anhu*) reported that the Apostle of Allah (*sal Allahu alayhi wa sallam*) had said: Seven are (the persons) whom Allah would give protection with His Shade on the Day when there would be no shade but that of Him (i. e. on the Day of Judgment, and they are): a just ruler, a youth who grew up with the worship of Allah; a person whose heart is attached to the mosques; two persons who love and meet each other and depart from each other for the sake of Allah; a man whom a beautiful woman of high rank seduces (for illicit relation), but he (rejects this offer by saying): "I fear Allah"; a person who gives charity and conceals it (to such an extent) that the right hand does not know what the left has given: and a person who remembered Allah in privacy and his eyes shed tears.
[Muslim :: Book 5 :: *Hadeeth* 2248]

- Allah (*subhanahu wata'ala*) praises those who give charity and tells us in the Quran that it is one of the characteristics of those who will enter Jannah. Allah loves those who give charity.

ٱلَّذِينَ يُنفِقُونَ فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلۡكَٰظِمِينَ ٱلۡغَيۡظَ وَٱلۡعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ ١٣٤

Those who spend [in Allah's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; Verily, Allah loves Al-Muhsinun (the good-doers).
[Surah Al-Imran: 134]

- Three types of *sadaqah*:
  1. *Zakah* (obligatory)
  2. *Zakat al-fitr* (obligatory in Ramadan)
  3. General *sadaqah* (can be given to Muslims and non-Muslims)

3. Door 3: *Tahajjud* Prayer
   - This is the only action of the three about which the Prophet (*sal Allahu alayhi wa sallam*) gave some specifics. The Prophet (*sal Allahu alayhi wa sallam*) specified the pinnacle of all *nafl*

prayers to emphasize that this is the one that we need to do. There is one *nafl* prayer that stands head and shoulder above the rest and is the true mark of the *mu'min*, and no one can protect this prayer except for those who have a high level of *eman* and have achieved a lot.

- The Prophet (*sal Allahu alayhi wa sallam*) praised *qiyam al layl* in many *ahadeeth*. A man came to the Prophet (*sal Allahu alayhi wa sallam*) and asked "What is the best *salah* a man can do?" The Prophet (*sal Allahu alayhi wa sallam*) said: "The best *salah* after the *fard* is *tahajjud*."
- *Hadeeth* of Abdullah ibn Salaam (Jewish rabbi who converted to Islam): [*Hadeeth As-Salaam*] As soon as the Prophet (*sal Allahu alayhi wa sallam*) came to Madinah, I was of the first to visit him, and the first thing he (*sal Allahu alayhi wa sallam*) said in Madinah [this shows the importance of the message] was "spread the *salaam*, give food to those who need it, and pray at night when everyone else is asleep, and you shall enter Jannah in peace.'"
- Allah (*subhanahu wata'ala*) comes down in the last third of the night asking who is seeking His forgiveness.
- The Prophet (*sal Allahu alayhi wa sallam*) said the most blessed time to have your *du'aa* accepted is in the last third of the night. The scholars of the past have said no one has a genuine need that they have and they sleep through the night. You will be awake in *tahajjud* for that.

Narrated Abu Hurayrah (*radhi Allahu 'anhu*): Allah's Apostle (*sal Allahu alayhi wa sallam*) said, "Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: 'Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?'" [Bukhari :: Book 2 :: Volume 21 :: *Hadeeth* 246]

- Allah (*subhanahu wata'ala*) praises *tahajjud* in the Quran: "Their sides have struggled to get away from their beds…"

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ١٦

Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allah's Cause) out of what We have bestowed on them. [Surah As Sajdah: 16]

- The Prophet (*sal Allahu alayhi wa sallam*) said: "I encourage / advise you to pray *tahajjud* (*qiyam al layl*) prayer because this is the custom of the righteous people before you throughout the history of mankind. Praying at night brings you closer to Allah. It prevents you from falling into sins, and it forgives your previous sins, and it protects sicknesses and diseases from afflicting your body." When you pray *qiyam al layl* and the next day want to do a sin, you feel guilty about it because you prayed the night before. It increases your *eman*, and you check yourself before doing sins. The Prophet (*sal Allahu alayhi wa sallam*) also tells us the medical benefit of *tahajjud*.

Notice from the descriptions of the three gates how succinct and comprehensive the speech of the Prophet (*sal Allahu alayhi wa sallam*) is. Two words summarize an entire door that can go on and on.

"*…Shall I not also tell you of the peak of the matter, its pillar, and its topmost part?...*"

peak = head / gist   pillar = the foundation   topmost part = pinnacle

The head / gist of the matter is to worship Allah (*subhanahu wata'ala*) and submit to Him. The foundation / pillar is the *salah* -- the stronger your foundation, the higher the building. The pinnacle (what you strive for) is *jihad*. In regards to *jihad*, do not go to either extreme or either denying that there is physical *jihad* or thinking that there is *only* physical *jihad*. The Prophet (*sal Allahu alayhi wa sallam*) in the Makkan phase did not engage in anything militarily because it was not the time and place even if it meant the death of *sahabah*. There is no such thing as an offensive *jihad* without a *khalifah* and Islamic state. If we go to either extreme, Muslims and non-Muslims will point out inconsistencies in what we say. Even in an offensive *jihad*, there are rules and etiquettes to be followed. Spiritual *jihad* is *fard 'ayn* on every Muslim.

"*…So he took hold of his tongue and said: 'Restrain this.'*…"

In the last portion of the *hadeeth*, the Prophet (*sal Allahu alayhi wa sallam*) took his tongue out and held it to emphasize his point.

"*…I said: 'O Prophet of Allah, will we be held accountable for what we say?'*…"

From Mu'adh's question, we can assume this is an early *hadeeth* from the first few years after *hijrah*.

"*…He said: 'May your mother be bereft of you! Is there anything that topples people on their faces (or he said, on their noses) into the Hell-fire other than the jests of their tongues?*"

The Prophet (*sal Allahu alayhi wa sallam*) replied first with a metaphorical expression, meaning that Mu'adh has said something foolish / not wise. This expression is not meant to be taken at face value. In English, there are similar expressions not meant to be taken at face value such as: 'he was caught red-handed.' The ending of this *hadeeth* is powerful. The dangers of the tongue are much more than can be said here. The Prophet (*sal Allahu alayhi wa sallam*) has just told Mu'adh to pray *tahajjud*, give charity and fast, and one thing that is equivalent to all of these is controlling the tongue. Understand how difficult it is to pray *tahajjud* and put it together with fasting and giving charity, and the Prophet (*sal Allahu alayhi wa sallam*) is saying that controlling the tongue has equivalent reward to all of it.

The Prophet (*sal Allahu alayhi wa sallam*) said because of one phrase that a person says without thinking, he enters the Hellfire. There was a person of past nations who was always committing a sin regularly, and there was a righteous man who every time he would see the sinner would advise him to fear Allah and be a better Muslim and leave the sin. One day, the sinner became irritated with the pious person and said, "Has Allah made you my monitor?" The man was rude and obnoxious, but he did not say anything inherently wrong. His statement caused the pious man to utter: "By Allah, Allah will never forgive you!" This statement destroyed the pious man because he was in a state of arrogance and conceit. The Prophet (*sal Allahu alayhi wa sallam*) said that Allah said: "And who are you to speak on My behalf? Rather, I have

caused all of your good deeds to go to waste." The arrogance was a worse sin than the sin that the other man had been committing.
Lesson: be careful about what you say!

> Narrated Abu Hurayrah (*radhi Allahu 'anhu*): I heard the Apostle of Allah (*sal Allahu alayhi wa sallam*) say: There were two men among Banu Isra'il, who were striving for the same goal. One of them would commit sin and the other would strive to do his best in the world. The man who exerted himself in worship continued to see the other in sin.
>
> He would say: "Refrain from it." One day he found him in sin and said to him: "Refrain from it."
>
> He said: "Leave me alone with my Lord. Have you been sent as a watchman over me?" He said: "I swear by Allah, Allah will not forgive you, nor will he admit you to Paradise." Then their souls were taken back (by Allah), and they met together with the Lord of the worlds.
>
> He (Allah) said to this man who had striven hard in worship; "Had you knowledge about Me or had you power over that which I had in My hand?" He said to the man who sinned: "Go and enter Paradise by My mercy." He said about the other: "Take him to Hell."
>
> Abu Hurayrah (*radhi Allahu 'anhu*) said: "By Him in Whose Hand my soul is, he spoke a word by which this world and the next world of his were destroyed."
> [Dawood :: Book 41 :: *Hadeeth* 4883]

Saying something that you would not say in front of your brother (*ghibah*) and also telling a person what someone said about him (*nameema*) are two of the biggest sins. The Prophet (*sal Allahu alayhi wa sallam*) said protect yourself against your own tongue.

In conclusion:
These two *hadeeth* tell us the simplicity of Islam. They tell us simple common sense advice. When we talk to people, talk to them at their level. Aisha (*radhi Allahu 'anha*) said that the Prophet (*sal Allahu alayhi wa sallam*) commanded us to put people in their proper place. This is one of the biggest mistakes of the overzealous youth who have no clue of priorities and do not understand what is most important and least important. Start with priorities (emphasize belief in Allah (*subhanahu wata'ala*)).

Ibn Masood said: "Speak to people at their level of intelligence. Do you want them to reject Allah and His Messenger?" This is exactly what will happen if you talk about music to people who are not praying five times a day. Advice to those who give *khutbah*: Go back to the practicalities and repeat them over and over because many people who attend the jumu'ah prayer do not pray five times a day.

The message to the elite is not different but more detailed. The basic theme of these two a*hadeeth*: our religion is easy and something that Allah has made easy. In the Quran: This religion has not been made difficult. Realize that people are of different levels and need to be approached on the level they are.

WHO IS ALLAH (SUBHANAHU WATA'ALA)? WHO ARE WE? : HADEETH 24
THEN WHICH OF THE FAVORS OF YOUR LORD WILL YOU DENY?

HADEETH 24

عَنْ أَبِيْ ذَرِّ الْغِفَارِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى
اللهُ عَلَيْهِ وَسَلَّمَ فِيْمَا يَرْوِيْهِ عَنْ رَبِّهِ عَزَّ وَجَلَّ أَنَّهُ قَالَ:
يَاعِبَادِيْ إِنِّيْ حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِيْ وَجَعَلْتُهُ بَيْنَكُمْ
مُحَرَّمًا فَلَا تَظَالَمُوْا. يَاعِبَادِيْ كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ
فَاسْتَهْدُوْنِيْ أَهْدِكُمْ. يَاعِبَادِيْ كُلُّكُمْ جَائِعٌ إِلَّا مَنْ
أَطْعَمْتُهُ فَاسْتَطْعِمُوْنِيْ أُطْعِمْكُمْ. يَاعِبَادِيْ كُلُّكُمْ عَارٍ إِلَّا
مَنْ كَسَوْتُهُ فَاسْتَكْسُوْنِيْ أَكْسُكُمْ. يَاعِبَادِيْ إِنَّكُمْ تُخْطِئُوْنَ
بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوْبَ جَمِيْعًا فَاسْتَغْفِرُوْنِيْ
أَغْفِرْ لَكُمْ. يَاعِبَادِيْ إِنَّكُمْ لَنْ تَبْلُغُوْا ضُرِّيْ فَتَضُرُّوْنِيْ
وَلَنْ تَبْلُغُوْا نَفْعِيْ فَتَنْفَعُوْنِيْ. يَاعِبَادِيْ لَوْ أَنَّ أَوَّلَكُمْ
وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوْا عَلَى أَتْقَى قَلْبِ رَجُلٍ
وَاحِدٍ مِنْكُمْ مَازَادَ ذٰلِكَ فِيْ مُلْكِيْ شَيْئًا. يَاعِبَادِيْ لَوْ أَنَّ
أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوْا عَلَى أَفْجَرِ قَلْبِ
رَجُلٍ وَاحِدٍ مِنْكُمْ مَانَقَصَ ذٰلِكَ مِنْ مُلْكِيْ شَيْئًا.
يَاعِبَادِيْ لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوْا فِيْ
صَعِيْدٍ وَاحِدٍ فَسَأَلُوْنِيْ فَأَعْطَيْتُ كُلَّ وَاحِدٍ مَسْأَلَتَهُ مَانَقَصَ
ذٰلِكَ مِمَّا عِنْدِيْ إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ.
يَاعِبَادِيْ إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيْهَا لَكُمْ ثُمَّ أُوَفِّيْكُمْ إِيَّاهَا
فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللهَ وَمَنْ وَجَدَ غَيْرَ ذٰلِكَ فَلَا
يَلُوْمَنَّ إِلَّا نَفْسَهُ - رَوَاهُ مُسْلِمٌ.

It was relayed on the authority of Abu Dhar al-Ghifari (*radhi Allahu 'anhu*) that the Prophet (*sal Allahu alayhi wa sallam*) said, of what he related from his Lord, magnified and exhalted be He, Who said:

"O My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another. O My servants, all of you are liable to err except for those whom I guide on the right path, therefore seek guidance from Me so that I should direct you to the right path. O My servants, all of you are hungry (needy) except for those whom I feed, therefore seek food from Me so that I may feed you. O My servants, all of you are naked (need clothes) except for those whom I provide garments, therefore seek clothing from Me so that I should clothe you. O My servants, you sin by night and by day and I am there to pardon your sins, therefore seek forgiveness from Me so that I should grant you pardon. O My servants, you can neither do Me any harm nor can you do Me any good. O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of Jinns become as pious as the most pious heart of any one amongst you, it will not add anything to My Power or Kingdom. O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of Jinns become as wicked as the most wicked heart of anyone amongst you, it will not decrease anything from My Power or Kingdom. O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of Jinns gather together on a sector of land and all ask of Me and if I were to give everyone of them what they asked, that will not in any way decrease what I have anymore than a needle decreases what is in the ocean when it is put into it. O My servants, these deeds of yours which I am recording for you I shall reward you for them, so he who finds good should praise Allah and he who finds other than that should not blame anyone but himself."
[Muslim :: Book 32 :: *Hadeeth* 6246]

This *hadeeth* is a very beautiful *hadeeth*. This is a *hadeeth qudsi*: The Prophet (*sal Allahu alayhi wa sallam*) said that Allah (*subhanahu wata'ala*) said. What is a *hadeeth qudsi*? A *hadeeth qudsi* is a statement of Allah (*subhanahu wata'ala*) that the Prophet (*sal Allahu alayhi wa sallam*) narrated but is not found in the Quran. A *hadeeth qudsi* is also the Speech of Allah like the Quran.

What is the difference between *hadeeth qudsi* and the Quran? The strongest position is that Allah (*subhanahu wata'ala*) chose not to reveal it in the Quran and chose to tell some of His statements outside of the Quran. The implication of this is that the *hadeeth qudsi* has not been preserved in wording but only in meaning. When we narrate the Quran, we cannot change the wording or substitute one word for another. When narrating *hadeeth qudsi*, we may narrate by meaning. If we were to compile this *hadeeth* from other books, we will find some wordings different and some variations. This means that they have been preserved in meaning and not wording.

"*O my servants…*"

عِبَاد (*'ibaad*) comes from *abadah* which has two meanings. The first meaning of *abadah* is 'to worship.' Therefore, in this sense, عِبَاد (*'ibaad*) means worshippers of Allah and those who have chosen Allah as

their deity and worshipped Him. In this sense, Allah (*subhanahu wata'ala*) is addressing His servants. The second meaning of عِبَاد (*'ibaad*) is 'slaves' because *abadah* also means 'to subjugate to.' In this sense, the entire creation is the slave of Allah because all are under the laws of Allah. We can say that عِبَاد (*'ibaad*) has two levels:

1) General in that the entire creation are Allah's slaves
2) A higher level that is Allah's worshippers.

We should strive to be of the second level. Our goal is to become worshippers of Allah. This is why the highest praise that the Prophet (*sal Allahu alayhi wa sallam*) is given in the Quran is that he is called '*abd* of Allah, the worshipper of Allah, in the most honorific of places in the Quran. This is the highest level that the Prophet (*sal Allahu alayhi wa sallam*) can rise to: to perfect the worship of Allah. "All praise is to He who has taken is '*abd* on a night journey."

سُبۡحَـٰنَ ٱلَّذِىٓ أَسۡرَىٰ بِعَبۡدِهِۦ لَيۡلاً مِّنَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ إِلَى ٱلۡمَسۡجِدِ ٱلۡأَقۡصَا ٱلَّذِى بَـٰرَكۡنَا حَوۡلَهُ ۥ
لِنُرِيَهُ ۥ مِنۡ ءَايَـٰتِنَآ‌ۚ إِنَّهُ ۥ هُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ (١)

> Glorified (and Exalted) be He (Allah) [above all that (evil) they associate with Him] [Tafsir Qurtubi, Vol. 10, Page 204] who took His slave (Muhammad) for a journey by night from *Al-Masjid-al-Haram* (at Makkah) to the farthest mosque (in Jerusalem), the neighborhood whereof We have blessed, in order that We might show him (Muhammad) of Our *ayat* (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer. [Surah Al Israa: 1]

This shows us the Islamic concept of *tawheed* that the highest level that even the Prophet (*sal Allahu alayhi wa sallam*) can reach is to be an *'abd* of Allah and to worship Allah.

> "*…I have made oppression unlawful for Me and unlawful for you…*"

This phrase has so many theological tangents. It shows us that Allah (*subhanahu wata'ala*) has made certain things *haraam* for Himself. Allah (*subhanahu wata'ala*) has subjugated Himself to Himself, and no other being has the power to command Allah to do something. Only Allah can make *haraam* for Himself anything. Allah (*subhanahu wata'ala*) is so Powerful that only He can obligate and prohibit things for Himself. We know bits and pieces of what Allah has obligated upon Himself:

> Abu Hurayrah (*radhi Allahu 'anhu*) reported that Allah's Messenger (*sal Allahu alayhi wa sallam*) said: "When Allah created the creation as He was upon the Throne, He put down in His Book: Verily, My Mercy predominates My Wrath."
> [Muslim :: Book 37 :: *Hadeeth* 6626]

When we look at what Allah has prohibited and obligated for Himself, we humble ourselves and realize the Perfection. No being is allowed to make things prohibited or *haraam* upon Allah.

ظُلْم (*zhulm*) linguistically means to put something in a place that it does not deserve to be placed in. When you take someone's money and you did not deserve to take it, then it is ظُلْم (*zhulm*). When you dishonor someone or backbite, you have taken the honor of your Muslim brother or sister and put it in a place where it does not deserve to be placed, and this is ظُلْم (*zhulm*). The worst ظُلْم (*zhulm*) is to take the most precious thing you have to offer, which is worship and servitude, and place it in a place where it does not deserve to be placed (i.e. worship other than Allah). In Surah Luqmann, Allah (*subhanahu wata'ala*) says the greatest ظُلْم (*zhulm*) is shirk.

وَإِذْ قَالَ لُقْمَـٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ يَـٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ ۖ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

> And (remember) when Luqman said to his son when he was advising him: "O My son! Join not in worship others with Allah. Verily! Joining others in worship with Allah is a great Zûlm (wrong) indeed." [Surah Luqman: 13]

Another theological controversy, which is a deep topic and on which Ibn Taymiyyah wrote an entire book: Can Allah even do ظُلْم (*zhulm*)? If ظُلْم (*zhulm*) is to take something and put it in a place where it does not deserve to be placed, then how can the Owner of all objects place an object in a place it does not deserve? Whose right will He be taking away? This is why many of the scholars of the past said: If Allah were to punish each and every human being, He would be justified without doing ظُلْم (*zhulm*). The correct position is that at one level Allah cannot do ظُلْم (*zhulm*), and by another definition there can be ظُلْم (*zhulm*). Allah cannot do ظُلْم (*zhulm*) because everything belongs to Him so He is not taking the rights of anyone. To Allah belongs everything and He is the Judge of judges and the King of kings. Allah (*subhanahu wata'ala*) has required of Himself a higher level, which is what this *hadeeth* is about. Only Allah has the right to require the higher level of Himself. Allah has made for Himself a rule that He will reward the good and punish the evil if He wishes to punish them. Therefore, with this rule, Allah has then said that He will not show injustice to this rule, so no matter what good a person does, he/she will be rewarded even if he/she is not a Muslim. The non-Muslims will be rewarded in this world.

ظُلْم (*zhulm*) can be done in many ways: material ways, physical rights, possession, properties, honor, physical harm. Any time you take the rights of another Muslim and place them in a place that they do not deserve, then you have done ظُلْم (*zhulm*). ظُلْم (*zhulm*) to all human beings and animals is an injustice. The Prophet (*sal Allahu alayhi wa sallam*) said that a woman entered the fire of hell because of ظُلْم (*zhulm*) she did to a cat.

> Narrated Abdullah ibn Umar (*radhi Allahu 'anhu*): Allah's Apostle said, "A woman was tortured and was put in Hell because of a cat which she had kept locked till it died of hunger." Allah's Apostle further said, (Allah knows better) Allah said (to the woman), 'You neither fed it nor watered when you locked it up, nor did you set it free to eat the insects of the earth." [Bukhari :: Book 3 :: Volume 40 :: *Hadeeth* 553]

> Narrated Ibn Umar (*radhi Allahu 'anhu*): The Prophet said, "Oppression will be a darkness on the Day of Resurrection." [Bukhari :: Book 3 :: Volume 43 :: *Hadeeth* 627]
>
> Jabir b. Abdullah reported that Allah's Messenger (*sal Allahu alayhi wa sallam*) said: "Be on your guard against committing oppression, for oppression is a darkness on the Day of Resurrection, and be on your guard against pettimindedness for pettimindedness destroyed those who were before you, as it incited them to shed blood and make lawful what was unlawful for them." [Muslim :: Book 32 :: *Hadeeth* 6248]

The Prophet (*sal Allahu alayhi wa sallam*) said: "*Zhulm* will become darknesses on the Day of Judgment. I command you to get rid of all of your *zhulms* that you have done in this world before the Day of Judgment comes." We know in the books of *hadeeth* that Allah (*subhanahu wata'ala*) will have a separate *hisab* where people will deal with their *zhulm* with each other before entering Jannah. Those people who overall did enough good to enter Jannah but have *zhulm* to other humans but not enough to enter the fire of hell: After they cross over the *siraat*, there is a place between the *siraat* and Jannah called *al-qantarah* (the plateau) where the *zhulm* between human beings will be solved. The currency will be good and bad deeds. If you did *gheeba* or *nameema* and were not forgiven in this world, then you will have to pay up. This will affect your place in Jannah even though you got into Jannah. If your *zhulm* was so evil that it took up all of your good deeds, then you will not cross over the *siraat* and reach *al-qantarah* (this is a point of difference of opinion). Only the people of Jannah will get over the *siraat*. Advice: get rid of all of the complaints against you in this world before the Hereafter.

> "*…O My servants, all of you are liable to err except for those whom I guide on the right path; therefore, seek guidance from Me so that I should direct you to the right path…*"

The meaning of ضال (*dhaal*):

1) misguided (i.e. you are in error / deviation)
2) not fully guided.

A person can be misguided (i.e. committing major problems and sins, not knowing truth from false) or in a state where he does not know the full truth even though he strives to learn it. The Prophet (*sal Allahu alayhi wa sallam*) was ضال (*dhaal*) in the sense that he was not fully guided before he became a prophet. He (*sal Allahu alayhi wa sallam*) did not know the full details of *eman* at that time. This portion of the *hadeeth* tells us that mankind will not achieve ultimate *hidayah* without Allah's guidance.

As Muslims, we believe the general state of man is goodness by nature. Wanting to be good is not enough to be guided because Allah has to give you *hidayah* or you will never be guided even if you want to be guided. We ask Allah (*subhanahu wata'ala*) for *hidayah* over twenty times a day when we say:

ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۝٦

Guide us to the straight way. [Surah Al Fathihah: 6]

Allah (*subhanahu wata'ala*) tells us to thank Him because He has guided us. Allah tells us in the Quran: "So that you may praise Allah because He has guided you."

وَنَزَعْنَا مَا فِى صُدُورِهِم مِّنْ غِلٍّ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ ۖ وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلَآ أَنْ هَدَىٰنَا ٱللَّهُ ۖ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ ۖ وَنُودُوٓا۟ أَن تِلْكُمُ ٱلْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾

> And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All the praises and thanks be to Allah, who has guided us to this, never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do." [Surah Al-Araf: 43]

The Prophet (*sal Allahu alayhi wa sallam*) despite being the prophet of Allah would regularly ask Allah for guidance.

> 'Abd al-Rahman b. 'Auf reported: I asked 'A'isha, the mother of the believers, (to tell me) the words with which the Apostle of Allah (*sal Allahu alayhi wa sallam*) commenced the prayer when he got up at night. She said: When he got up at night he would commence his prayer with these words: "O Allah, Lord of Gabriel, and Michael, and Israfil, the Creator of the heavens and the earth, Who knowest the unseen and the seen; Thou decidest amongst Thy servants concerning their differences. Guide me with Thy permission in the divergent views (which the people) hold about Truth, for it is Thou Who guidest whom Thou wilt to the Straight Path." [Muslim :: Book 4 :: *Hadeeth* 1694]

These affairs referred to in this *hadeeth* cannot be religious affairs but are societal affairs because the Prophet (*sal Allahu alayhi wa sallam*) by the permission of Allah is the guide of religious affairs for us. How many of us pray *salat al-istikhara*? It should be done for every major decision that we make!

Allah (*subhanahu wata'ala*) tells us to ask Him for guidance and He will give it to us. This leads to an important theological point that is: Allah (*subhanahu wata'ala*) will guide anyone who is sincere to the truth. Allah will guide non-Muslims to Islam and Muslims to the correct positions and even to the best positions in worldly affairs. This is a key point in daw'ah that we do not avail ourselves to. One thing we should advise non-Muslims to do is to pray to God that we are guided to the truth. Allah does not misguide those who are sincere.

> *"...O My servants, all of you are hungry (needy) except for those whom I feed; therefore, seek food from Me so that I may feed you. O My servants, all of you are naked (need clothes) except for those whom I provide garments; therefore, seek clothing from Me so that I should clothe you..."*

Allah then mentions the two most basic needs of men: food and clothes. Allah (*subhanahu wata'ala*) says that we do not have any of these until He gives them to us. By mentioning the more basic items, Allah (*subhanahu wata'ala*) is hinting at the extra items that we have. Allah is reminding us of the infinite favors He has given us. Allah is only asking us to ask Him with no conditions.

The question here arises: Many amongst men do not ask Allah for these goods and yet Allah still provides them. What is the meaning of this *hadeeth*? Response: Because Allah is Merciful and is the Rabb and the Lord of the Muslims and non-Muslims, Allah will provide for all regardless of whether they ask or not. For those who do not ask, these things will become a curse for them because they will be asked on the Day of Judgment: "I gave you this, and what did you do with it?" For the believers who ask Allah for things, these things will be sources of blessings in this world before the Hereafter. If you do not ask Allah, then the very giving of it will become a curse or punishment.

Notice that Allah is only saying: "Ask me, and I will give it to you." How many of us ask Allah for our daily needs? When we read the a*hadeeth* about *du'aa* and how important it is, we realize we have fallen short in asking Allah (*subhanahu wata'ala*).

Aisha (*radhi Allahu 'anha*) said: "If your shoelace breaks, ask Allah to fix it because unless Allah Wills to fix it, then it will not be replaced."

The more we ask Allah, the more Allah (*subhanahu wata'ala*) will give us and the more beloved we become to Allah.

> "*...O My servants, you sin by night and by day and I am there to pardon your sins; therefore, seek forgiveness from Me so that I should grant you pardon...*"

Allah knows that we commit sins night and day, and all He is requesting is that we seek His forgiveness. Notice the Beauty and Mercy of Allah (*subhanahu wata'ala*). He gives us our food and drink and *hidayah*, and we still commit sins night and day. Allah (*subhanahu wata'ala*) tells us in the Quran: "O My servants, do not despair of mercy...."

۞ قُلْ يَٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾

> Say: "O '*Ibadi* (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. [Surah Az-Zumar: 53]

Hadeeth Qudsi: [*Hadeeth* 42 in Imam Al-Nawawi's book]

> From Anas (*radhi Allahu 'anhu*) who said: I heard the Messenger of Allah (*sal Allahu alayhi wa sallam*) say: Allah the Almighty has said: 'O son of Adam, so long as you call upon Me, and hope in Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds in the sky and were you then to ask forgiveness of Me, I shall forgive you. O son of Adam, were you to come to Me with an earthful of sins and were you then to face Me, without having associated anything with Me, I shall grant you an earthful of pardon.'"

> [Recorded by Al-Tirmidhi, who said that it is a good and sound *hadeeth*]

One of the biggest sins we can do is to despair of Allah's Mercy, and this is equivalent to shirk. The Prophet (*sal Allahu alayhi wa sallam*) said "The worst sins are shirk with Allah, to give up hope of Allah's Mercy, to despair of Allah's Help, …" Why is it a sin equivalent to shirk? It is a sin equivalent to shirk because you think that you are so evil that the Mercy of Allah cannot encompass you, and it is a challenge to the Mercy of Allah. If a Muslim says this phrase, then it is the worst sin he has done.

Suppose there is a necessary fundraiser of Ramadan, and it needs the funds and someone says there is no point for you to come because you will not give any money -- how would this make you feel? Allah says in the Quran: No one can give up hope of Allah's Mercy except the *kaafiroon*.

يَـٰبَنِيَّ ٱذْهَبُوا۟ فَتَحَسَّسُوا۟ مِن يُوسُفَ وَأَخِيهِ وَلَا تَا۟يْـَٔسُوا۟ مِن رَّوْحِ ٱللَّهِ ۖ إِنَّهُۥ لَا يَا۟يْـَٔسُ مِن رَّوْحِ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْكَـٰفِرُونَ ﴿٨٧﴾

> "O my sons! Go you and enquire about Yusuf (Joseph) and his brother, and never give up hope of Allah's Mercy. Certainly no one despairs of Allah's Mercy, except the people who disbelieve." [Surah Yusuf: 87]

If you know who Allah is, then you will put your trust in Allah. The Prophet (*sal Allahu alayhi wa sallam*) said: On the Day of Judgment, even the *kaafir* will hope. When the *kaafir* sees the mercy of Allah taking effect, even he will begin to hope of Allah's forgiveness.

There is a *hadeeth* of a man who was the habitual sinner, but every time he committed a sin he would raise his hands to Allah and ask for forgiveness until finally a stage was reached when he raised his hands to Allah, and Allah calls the angels to bear witness that He has forgiven this man for no matter what he does for the rest of his life because the man knows he is a sinner and the only way out is for Allah's forgiveness. Allah looks at the quality of our repentance. Do you genuinely feel regret and remorse? This is a license for optimism in Allah's Mercy. The point of the *hadeeth* is that you should be optimistic of Allah's Mercy. Optimism is a part of *eman*. The more *eman* that you have, the better you think of Allah (*subhanahu wata'ala*).

Hadeeth Qudsi:

> Abu Hurayrah (*radhi Allahu 'anhu*) reported Allah's Messenger (*sal Allahu alayhi wa sallam*) as saying that Allah, the Exalted and Glorious, thus stated: "I am near to the thought of My servant as he thinks about Me, and I am with him as he remembers Me. And if he remembers Me in his heart, I also remember him in My Heart, and if he remembers Me in assembly I remember him in assembly, better than his (remembrance), and if he draws near Me by the span of a palm, I draw near him by the cubit, and if he draws near Me by the cubit I draw near him by the space (covered by) two hands. And if he walks towards Me, I rush towards him." [Muslim :: Book 35 :: *Hadeeth* 6471]

This is the whole point of the *hadeeth* we have in front of us. Have the best thoughts of Allah (*subhanahu wata'ala*)!

> "…*O My servants, you can neither do Me any harm nor can you do Me any good*…"

Allah is reminding us that our worship of Allah is for our own benefit and not for His benefit. When the bedouins accepted Islam, they thought it was a favor they had done to the Muslim *ummah* and Allah (*subhanahu wata'ala*). At the end of Surah Hujurat, Allah (*subhanahu wata'ala*) mentions this. "They think that they have done you a favor by accepting Islam. No! Allah has done you a big favor by guiding you to *eman*." Allah is reminding us to be good for ourselves.

يَمُنُّونَ عَلَيۡكَ أَنۡ أَسۡلَمُواْۖ قُل لَّا تَمُنُّواْ عَلَيَّ إِسۡلَٰمَكُمۖ بَلِ ٱللَّهُ يَمُنُّ عَلَيۡكُمۡ أَنۡ هَدَىٰكُمۡ لِلۡإِيمَٰنِ إِن كُنتُمۡ صَٰدِقِينَ ﴿١٧﴾

> They regard as favor upon you (O Muhammad (*sal Allahu alayhi wa sallam*)) that they have embraced Islam. Say: "Count not your Islam as a favor upon me. Nay, but Allah has conferred a favor upon you, that He has guided you to the faith, if you indeed are true."
> [Surah Al Hujurat: 17]

> "…*O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of Jinns become as pious as the most pious heart of any one amongst you, it will not add anything to My Power or Kingdom. O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of Jinns become as wicked as the most wicked heart of anyone amongst you, it will not decrease anything from My Power or Kingdom. O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of Jinns gather together on a sector of land and all ask of Me and if I were to give everyone of them what they asked, that will not in any way decrease what I have anymore than a needle decreases what is in the ocean when it is put into it*…"

To emphasize this point, Allah (*subhanahu wata'ala*) says: "O My servants, even if the first amongst of you…" In another narration "If the men of you and the women of you…" Allah (*subhanahu wata'ala*) is Al Ghani, which means that He does not need us. If the entire creation became the most righteous, it will not benefit Allah. When we are righteous and pious, we are not benefitting Allah (*subhanahu wata'ala*). Allah (*subhanahu wata'ala*) is emphasizing His Ever Perfect nature and all good and evil that we do is relative to us. Allah is saying that if He were to give every object of creation everything they desire, His Kingdom would not become deficient. The point is that when dealing with a God with such characteristics, then how can you give up hope in Him?

When scholars of *hadeeth* comment on this *hadeeth*, they say that even putting the needle in the ocean should not be taken at face value because Allah's Mercy is infinite, and the needle will take out some molecules of the water.

This *hadeeth* emphasizes our nature and the nature of Allah (*subhanahu wata'ala*).

> "…*O My servants, these deeds of yours which I am recording for you I shall reward you for them, so he who finds good should praise Allah and he who finds other than that should not blame anyone but himself*."

Notice that Allah does not say 'evil' but says 'other than that.' In this conclusion, Allah is saying that whatever happens to you is because of you. For any evil that happens, blame yourselves. Any good that happens is from Allah. This is also mentioned in the Quran.

A person may ask: why is the good also not from me? Shouldn't these blessings be a reward? The response: every blessing that comes to us is a pure gift from Allah and is not because of what we have done. A blessing is not proportional to the good. Look at the world around us. Can you put a price on your health? Do you think that you earn this good because of a few actions that you do? All that you have is a pure blessing from Allah. The ability to do good is a blessing from Allah and then Allah rewards you for the good you do. You would not be able to earn the blessings of this world with your good. If Allah were to pay you for what good you do, you would not have a fraction of what you have. Allah multiplies the good that you do to get you into Jannah. Let no one think that the good they did is what caused them to enter Jannah. The Prophet (*sal Allahu alayhi wa sallam*) said [Bukhari]:

> Narrated Abu Hurayrah (*radhi Allahu 'anhu*): I heard Allah's Apostle saying, "The good deeds of any person will not make him enter Paradise." (i.e., None can enter Paradise through his good deeds.) They (the Prophet's companions) said, 'Not even you, O Allah's Apostle?' He said, "Not even myself, unless Allah bestows His favor and mercy on me." So be moderate in your religious deeds and do the deeds that are within your ability: and none of you should wish for death, for if he is a good doer, he may increase his good deeds, and if he is an evil doer, he may repent to Allah." [Bukhari :: Book 7 :: Volume 70 :: Hadith 577]
>
> Narrated Aisha (*radhi Allahu 'anha*): The Prophet said, "Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not make him enter Paradise." They asked, "Even you, O Allah's Apostle?" He said, "Even I, unless and until Allah bestows His pardon and Mercy on me."
> [Bukhari :: Book 8 :: Volume 76 :: Hadith 474]

Imam Ash-Shaafi'ee said: "How can we do justice in thanking in Allah when the very fact that we thank Allah is a blessing from Him?"

We do not ascribe evil to Allah. We ascribe evil to creation. The Prophet (*sal Allahu alayhi wa sallam*) said: "Evil is not attributed to You."

THE ROLE OF THE CONSCIENCE IN ISLAM: HADEETH 27

THE GOLDEN COMPASS

HADEETH 27

عَنِ النَّوَّاسِ بْنِ سِمْعَانَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: اَلْبِرُّ حُسْنُ الْخُلُقِ وَالْإِثْمُ مَاحَاكَ فِيْ نَفْسِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ – رَوَاهُ مُسْلِمٌ.

وَعَنْ وَابِصَةَ بْنِ مَعْبَدٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَتَيْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: جِئْتَ تَسْأَلُ عَنِ الْبِرِّ؟ قُلْتُ: نَعَمْ! قَالَ: اسْتَفْتِ قَلْبَكَ، اَلْبِرُّ مَااطْمَأَنَّتْ إِلَيْهِ النَّفْسُ وَاطْمَأَنَّ إِلَيْهِ الْقَلْبُ وَالْإِثْمُ مَاحَاكَ فِيْ النَّفْسِ وَتَرَدَّدَ فِيْ الصَّدْرِ، وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ. حَدِيْثٌ حَسَنٌ؛ رَوَيْنَاهُ فِيْ مُسْنَدَيِ الْإِمَامَيْنِ أَحْمَدَ بْنِ حَنْبَلٍ وَالدَّارِمِيِّ بِإِسْنَادٍ حَسَنٍ.

Al-Nawwas bin Sam'an (*radhi Allahu 'anhu*) reported that the Prophet (*sal Allahu alayhi wa sallam*) said:

"Righteousness is good character, and sin is that which wavers in your heart and which you do not want people to know about."
[Muslim :: Book 32 :: *Hadeeth* 6195]

According to Wabisah bin Ma'bad (*radhi Allahu 'anhu*) who said:

I came to the Messenger of Allah (*sal Allahu alayhi wa sallam*), and he said: "You have come to ask about righteousness?" "Yes," I answered. He said: "Consult your heart. Righteousness is that about which the soul feels tranquil and the heart feels tranquil, and sin is what creates restlessness in the soul and moves to and fro in the breast, even though people give you their opinion (in your favor) and continue to do so.
[A good hadith transmitted from the Musnads of the two Imams, Ahmad bin Hanbal and Al-Darimi]

This section will talk about Islamic psychology. There are two separate *hadeeth* that Imam Al-Nawawi chose for one section.

Al-Nawwas asked the Prophet (*sal Allahu alayhi wa sallam*) about what is good and what is evil.

Not much is known about Al-Nawwas (*radhi Allahu 'anhu*). He came as a visitor to the Prophet (*sal Allahu alayhi wa sallam*) to study, and he decided against remaining in Madinah. He said he lived for one year with the Prophet (*sal Allahu alayhi wa sallam*) in Madinah, and the only thing that prevented him from doing *hijrah* was the fact that if he were to do so, then this would cut back his access to the Prophet (*sal Allahu alayhi wa sallam*) with questions because those who lived in Madinah did not have as much of a free environment to ask questions as those who came as visitors. The visitors had more privilege and rights to ask questions. They were given special status. The *ahl as-suffah* were given special status. The *sahabah* in Madinah interacted with the Prophet (*sal Allahu alayhi wa sallam*) all the time, so they did not have the privilege.

Wabisah (*radhi Allahu 'anhu*) only met the Prophet (*sal Allahu alayhi wa sallam*) once when his tribe sent him to offer their allegiance to the Prophet (*sal Allahu alayhi wa sallam*) in the Year of Delegations (9th and 10th AH). He only had a few minutes to ask a question to the Prophet (*sal Allahu alayhi wa sallam*). In other books there is a fuller version of the *hadeeth*. He said: "I thought about what question to ask, and I decided to ask about what is good and what is evil." Look at the comprehensiveness of his question and what is troubling him.

Wabisah said, "I made my way to the Prophet (*sal Allahu alayhi wa sallam*), and he was surrounded by *sahabah*. I tried to make my way to the front and asked people to make way for me. Someone in the front recognized me and said: 'Get away, O Wabisah.' When the Prophet (*sal Allahu alayhi wa sallam*) heard someone saying this, he (*sal Allahu alayhi wa sallam*) said, 'Allow Wabisah to come.' I walked and sat down in front of the Prophet (*sal Allahu alayhi wa sallam*). The Prophet (*sal Allahu alayhi wa sallam*) said, 'O Wabisah, should I tell you why you came or will you?' I said, 'You tell me.' The Prophet (*sal Allahu alayhi wa sallam*) said, 'You have come to ask about righteousness and evil.'" The Prophet (*sal Allahu alayhi wa sallam*) answered the comprehensive and vast question with a succint and comprehensive answer. This is the beauty of the speech of the Prophet (*sal Allahu alayhi wa sallam*). The Prophet (*sal Allahu alayhi wa sallam*) took his fingers and tapped his chest three times and told Wabisah: "Seek the *fatwa* from your own heart. Let your heart respond to you." He (*sal Allahu alayhi wa sallam*) said this three times and to emphasize tapped his heart. "Righteousness is that which the soul feels tranquil. Evil is that which vacillates in your conscience and scratches at your conscience even if people give you *fatwa* and continue to give you *fatwa*."

Two different *sahabah* both asked the same question, and look at the comprehensiveness of the question. The responses are similar but not the same. For Al-Nawwas, the Prophet (*sal Allahu alayhi wa sallam*) said *birr* is good character, and to Wabisah, the Prophet (*sal Allahu alayhi wa sallam*) said righteousness is that which makes the soul and heart feel tranquil. In reality, the two answers are circles that converge upon one another. The Prophet (*sal Allahu alayhi wa sallam*) told Al-Nawwas the essence of righteous character, and he told Wabisah the characteristics of righteousness. One was told the action and the gist of the

actions, and the other was told the consequence of the actions if righteousness is done. To Al-Nawwas, the Prophet (*sal Allahu alayhi wa sallam*) said evil is that which you do not want people to know about.

These a*hadeeth* have many benefits. They show the intelligence of the *sahabah* in asking comprehensive questions, the *akhlaq* of the Prophet (*sal Allahu alayhi wa sallam*) when someone insulted Wabisah, the miracle that the Prophet (*sal Allahu alayhi wa sallam*) knew why Wabisah had come, and the conciseness of the response of the Prophet (*sal Allahu alayhi wa sallam*).

What is البر (*al-birr*)? البر (*al-birr*) comes from the same root as the word for 'land' in Arabic. Allah (*subhanahu wata'ala*) says: "The land and the oceans" in the Quran. Why is there a relationship between the two? Just as the land seems vast and infinite, so too are the ways of becoming closer to Allah and pleasing Allah. There is a vast way to become closer to Allah (*subhanahu wata'ala*) by certain channels. The word righteousness comes from the same root which means vast. Also, the meaning of البر (*al-birr*) has the connotation that the goods that come out of what you do are also vast and infinite. The rewards for being righteous cannot be counted. Allah (*subhanahu wata'ala*) uses the word بر (*birr*) in the Quran for righteousness in many verses.

۞ لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَـٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ
وَٱلْمَلَـٰٓئِكَةِ وَٱلْكِتَـٰبِ وَٱلنَّبِيِّـۧنَ وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ ذَوِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينَ وَٱبْنَ
ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِى ٱلرِّقَابِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَـٰهَدُوا۟ ۖ
وَٱلصَّـٰبِرِينَ فِى ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلْبَأْسِ ۗ أُو۟لَـٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟ ۖ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ١٧٧

It is not *Al-Birr* (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allah, the Last Day, the angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masakin* (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs *As-Salat* (*Iqamat-as-Salat*), and gives the *Zakat*, and who fulfill their covenant when they make it, and who are *As-Sabirin* (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *Al-Muttaqun* (pious - see V.2:2). [Surah Al Baqarah: 177]

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحِلُّوا۟ شَعَـٰٓئِرَ ٱللَّهِ وَلَا ٱلشَّهْرَ ٱلْحَرَامَ وَلَا ٱلْهَدْىَ وَلَا ٱلْقَلَـٰٓئِدَ وَلَآ ءَآمِّينَ ٱلْبَيْتَ ٱلْحَرَامَ
يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَٰنًا ۚ وَإِذَا حَلَلْتُمْ فَٱصْطَادُوا۟ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ أَن صَدُّوكُمْ عَنِ

ٱلۡمَسۡجِدِ ٱلۡحَرَامِ أَن تَعۡتَدُواْۘ وَتَعَاوَنُواْ عَلَى ٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ وَلَا تَعَاوَنُواْ عَلَى ٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِۚ وَٱتَّقُواْ ٱللَّهَۖ

إِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ۝٢

> O you who believe! Violate not the sanctity of the symbols of Allah, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlanded people or animals, etc. [Marked by the garlands on their necks made from the outer part of the tree-stems (of Makkah) for their security], nor the people coming to the sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the *Ihram* (of Hajj or 'Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from *Al-Masjid-al-Haram* (at Makkah) lead you to transgression (and hostility on your part). Help you one another in *Al-Birr* and *At-Taqwa* (virtue, righteousness and piety), but do not help one another in sin and transgression. And fear Allah. Verily, Allah is severe in punishment. [Surah Al Maa'idah: 2]

The *hadeeth* of Al-Nawwas tells us the action of birr and the *hadeeth* of Wabisah tells us the psychology of بر (*birr*).

> *"Righteousness is good character, and sin is that which wavers in your heart and which you do not want people to know about."*

It is as if the Prophet (*sal Allahu alayhi wa sallam*) said good manners is all of بر (*birr*), but the *hadeeth* is more profound than this. The phrasing indicates that the essence of بر (*birr*) is good manners. For example: when the Prophet (*sal Allahu alayhi wa sallam*) said that Hajj is standing at Arafat, he equated the two. Is Hajj only Arafat? No, yet the Prophet (*sal Allahu alayhi wa sallam*) said this because the essence of Hajj is standing at Arafat. This is the entire point of going for Hajj. Similarly, the Prophet (*sal Allahu alayhi wa sallam*) said righteousness is to have good manners meaning the essence of righteousness is good manners.

Husn al-khuluq consists of three separate yet related spheres. A person can be good in one of them but until he is good in all three, he will not be righteous.

1. Being good in your conduct with Allah: believe in Allah the way He deserves to be believed in, do not associate any others with Allah, practice the pillars of Islam
2. Being good with other men: treat men the way you want to be treated
3. Being good with yourself: you do that which is required for your body and soul, take care of your body and your soul.

Many Muslims read these a*hadeeth* and only think of *husn al-khuluq* with other men, but the reality is that all three are important. They are not all equally important and not all equally essential. The most important is with Allah then with other men and then with yourself.

> *"…Righteousness is that about which the soul feels tranquil and the heart feels tranquil, and sin is what creates restlessness in the soul and moves to and fro in the breast…"*

Righteousness is that which makes your heart happy and brings solace to your soul. This brings us to a fundamental point of Islamic psychology: The general state of man upon which Allah created him is that man loves good and hates evil. Doing good makes a person feel good. Being good brings about a state of good. This is the general rule of human nature. Doing sins and evil and vice brings about evil and discontent to your soul. The proof of this is this *hadeeth* and many a*hadeeth* and ayat about the *fitrah*. The Prophet (*sal Allahu alayhi wa sallam*) said: "Every single child is born upon the *fitrah*." This mean that every child has innate knowledge that is embodied in the *fitrah* and then his parents make him into a Christian or a Jew or a fire worshipper.

> Narrated Abu Hurayrah (*radhi Allahu 'anhu*): Allah's Apostle said, "Every child is born with a true faith of Islam (i.e. to worship none but Allah Alone) but his parents convert him to Judaism, Christianity or Magainism, as an animal delivers a perfect baby animal. Do you find it mutilated?" Then Abu Hurayrah recited the holy verses: "The pure Allah's Islamic nature (true faith of Islam) (i.e. worshipping none but Allah) with which He has created human beings. No change let there be in the religion of Allah (i.e. joining none in worship with Allah). That is the straight religion (Islam) but most of men know, not." (30.30)
> [Bukhari :: Book 2 :: Volume 23 :: *Hadeeth* 441]

The *fitrah* leads to Islam and is compatible to Islam. When a child is raised as a Muslim, the *fitrah* is nourished and is not corrupted. The *fitrah* is to Islam like a hand is to a glove (meaning it fits perfectly). This *fitrah* tells us many things: there is a God and God is Perfect. Allah is worthy of worship. It tells us of the basics of morality, which is why every single civilization considers murder to be a crime. Every society knows it is good to take care of orphans, the elderly, and the weak and that it is evil to lie and plunder. These are not acquired truths. If you use rationality, many times you can justify some of these sins in certain situations, and yet no society does. These universal truths come from the *fitrah*.

The *fitrah* feels good when good is done and feels evil when evil is committed. This is why the Prophet (*sal Allahu alayhi wa sallam*) said good brings comfort to the heart. It is impossible to find a human being who does no good whatsoever. Why do people give charity? It makes them feel good. Conversely, you feel bad doing bad. In English there is an expression: 'gnawing at my conscience.'

[Tangent: some theologians use the 'moral proof' as the proof for the existence of God. They said morality cannot be explained without the presence of a higher being.]

This *hadeeth* is one of the a*hadeeth* that proves that man loves good. In a *hadeeth qudsi* in Sahih Muslim: The Prophet (*sal Allahu alayhi wa sallam*) said that Allah said: 'I created my servants all of them *hunafaa* (inclined towards good), and then the Shayateen came and tried to sway them to their various paths.'

> 'Iyad b. Him-ar reported that Allah's Messenger (*sal Allahu alayhi wa sallam*), while delivering a sermon one day, said: Behold, my Lord commanded me that I should teach you which you do not know and which He has taught me today. (He has instructed thus): The

> property which I have conferred upon them is lawful for them. I have created My servants as one having a natural inclination to the worship of Allah but it is Satan who turns them away from the right religion and he makes unlawful what has been declared lawful for them and he commands them to ascribe partnership with Me, although he has no justification for that…." [Muslim :: Book 40 :: *Hadeeth* 6853]

The *fitrah* commands to good and leads to it and abhors evil and despises it, and when evil is committed, the *fitrah* is discontent.

The opposite of بر (*birr*) is إثم (*ithm*). If you feel guilty about committing something and do not want others to know about it, then it is a symptom that what you have done is wrong. What the Prophet (*sal Allahu alayhi wa sallam*) is talking about is actions above and beyond what all men and women do of a personal nature like relieving ourselves or being intimate with spouses.

> *"…even though people give you their opinion (in your favor) and continue to do so."*

The scholars have pointed out that there are quite a few exceptions to this general rule. Of these exceptions is the fact that you personally may feel guilty doing something even though there may be unanimous consensus on the point because of your own ignorance. For example: when the average person hears that you are allowed to combine the prayers or shorten them while traveling, some may find it unbelievable. Initially when he does it, he may feel guilty. We respond that the *hadeeth* is not meant for the ignorant when they do not know the rulings of *halal* and *haraam*. You may feel guilty because you do not know *halal* and *haraam*.

Also, it is possible that you feel guilty for the wrong reasons, so the *hadeeth* will not apply to you. When you feel guilty for doing the right thing, you are not feeling guilty because of religion but because of societal pressure. For example, a sister may be social friends with non-practicing Muslims, and she decides to wear the hijab. It is very possible that when she takes this bold step and places her trust in Allah that when she goes into the gatherings of her friends, she will feel embarrassed and foolish and feel guilty. This guilt is not religious based but is the guilt of being different. The Prophet (*sal Allahu alayhi wa sallam*) is talking about the guilt that comes from the conscience (an inner guilt) and not an outer guilt.

The opposite is not praised by the Prophet (*sal Allahu alayhi wa sallam*): he did not say that if you do not feel guilty then it is ok. It is possible that a person does not know details of the *halal* and *haraam* and may think something is permissible until learning it is impermissible. For example: in financial transactions you may not know something is *haraam*, so you do not feel guilty, but this does not make it *halal*. This is a one way issue! If you do not feel guilty, it is not necessarily right. Righteousness is not neutral and makes you feel good.

Ibn Al Qayyim and others mention that this *hadeeth* applies to the person of *eman* and not to the person who does not have *eman*. When you do not have *eman*, you can commit sins and not feel guilt at all. Ibn Al Qayyim says that the more *eman* you have, the more fine tuned your conscience becomes. The less *eman* you have, the less fine tuned your conscience is.

Every one of us has a tolerance level of sins. When we cross a threshold, then the major dose of guilt comes. Everyone has the threshold at a different level. You may meet a Muslim who does not pray five times a day but will feel guilty if he misses *jumu'ah* and on the other hand you will meet a Muslim who oversleeps and prays *fajr* late and will feel guilty the entire day.

Ibn Al Qayyim said: the more *eman* you have, the more fine tuned your conscience becomes. The goal and the point is to raise the bar and increase the threshold and make it higher so that even the smallest sin makes you feel guilty. Everyone has this threshold, but we have to continue to raise the bar and make it higher and higher. The more *eman* you have, the more this *hadeeth* applies to you. The more you perfect your *fitrah* and allow it to nurture and grow, the more it will be in sync with your conscience. The concept of having a conscience is related to the *fitrah*.

> *"…Consult your heart…"*

A theological group takes this *hadeeth* to another level. One of the signs of this group is that they do not recognize academic knowledge. They do not have academic spirituality. If you try to quote them anything, they will say that their hearts tells them that this is right. The extreme amongst them narrate a*hadeeth* from their hearts. This is a common phenomenon that has been imported from other religions and has no basis. This *hadeeth* is not about legality but is about ethics. This *hadeeth* is not used to derive *fiqh* but is used to derive issues of conscience.

> *"…even though people give you their opinion (in your favor) and continue to do so."*

This *hadeeth* applies to the grey areas of Islam and not to the clear cut issues. An individual may think something is wrong (for example: wiping over the socks), but the *hadeeth* does not apply because it is not meant to solve your ignorance. The *hadeeth* is meant to be applied to grey areas where there are conflicting *fatwa*s and if you take one position then your heart irritates you. For example: the issue of meat. Some may follow the *fatwa* that it is permissible, and if you feel nothing in your conscience about eating that meat, then there is no sin because you have followed *ulema* who have given a *fatwa*. If you feel something wrong about this issue, then this *hadeeth* applies to you. Another example: the issue of music. Sh. Yasir firmly believes that musical instruments are not permissible. 100-200 years ago, if you were to ask any *'alim*, that *'alim* would only know that music is not allowed. Do you feel proud listening to music? If someone you religiously respect walks in and you are listening to music, would you not feel embarrassed? Would you want to listen to music the entire night on the 27th of Ramadan? Will it bring you closer to Allah (*subhanahu wata'ala*)? The average person realizes that they do not want to do that. The conscience is telling you that something does not add up. This *hadeeth* applies to grey areas.

If you follow a reputable scholar with knowledge and fear of Allah and your conscience is clear, then you are forgiven *inshAllah*. In the grey areas, choose the *'alim* whom you think fears Allah and knows the material of the subject matter and is qualified to give the *fatwa*. Once you have asked, then you have done your part. Ask the people of knowledge and then follow what they say.

Conclusions:
This *hadeeth* tells us about Islamic psychology and the role of conscience. This *hadeeth* informs us that the average state of man is that he likes to be good and being good leads to good. Coming closer to Allah (*subhanahu wata'ala*) is what the soul wants to do. Going away from Allah harms the soul, and the soul does not like it.

This *hadeeth* applies to those who have *eman* and not to those who do not have *eman*. The Prophet (*sal Allahu alayhi wa sallam*) told us of a group of people who have distorted their *fitrah* to such an extent that this *hadeeth* has no meaning for them whatsoever, and these humans have no conscience whatsoever. By their own deeds and actions that their own hands have caused, they have destroyed their own *fitrah*. The Prophet (*sal Allahu alayhi wa sallam*) called these people *shayateen* in human form (human beings who are *shayateen*), and for them, the evil is pleasing and the good is despicable. The *hadeeth* apply to people who are sane and rational and not to these people. There are groups of people who are so evil that being evil gives them a high and makes them feel good. The perfect Quranic examples of this are the people of Lut (alayhi salaam). These people said: "Get these people out of our city. They want to try to purify us, and we like being filthy." The people of Lut acknowledged that they were filthy and evil. The people of Lut were light years ahead of their modern counterparts because today they feel that it is completely natural and permissible. For the first time in human history, people claim to be men of God and openly espouse this lifestyle. The people of Lut understood they were evil, and they did not want to be pure. The *hadeeth* mentioned here do not apply to these anomalies.

LISTEN & OBEY: HADEETH 28

HADEETH 28

عَنْ أَبِيْ نَجِيْحٍ اَلْعِرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللهُ عَنْهُ قَالَ، وَعَظَنَا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَوْعِظَةً وَجِلَتْ مِنْهَا الْقُلُوْبُ، وَذَرِفَتْ مِنْهَا الْعُيُوْنُ. فَقُلْنَا: يَارَسُوْلَ اللهِ، كَأَنَّهَا مَوْعِظَةُ مُوَدِّعٍ فَأَوْصِنَا. قَالَ: أُوْصِيْكُمْ بِتَقْوَى اللهِ عَزَّ وَجَلَّ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيْرًا، فَعَلَيْكُمْ بِسُنَّتِيْ وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِيْنَ الْمَهْدِيِّيْنَ، عَضُّوْا عَلَيْهَا بِالنَّوَاجِذِ. وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُوْرِ فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ - رَوَاهُ أَبُوْ دَاوُدَ وَالتِّرْمِذِيُّ، وَقَالَ: حَدِيْثٌ حَسَنٌ صَحِيْحٌ.

It was narrated on the authority of Abu Najih al-Irbad bin Sariyah (*radhi Allahu 'anhu*) who said:

The Messenger of Allah (*sal Allahu alayhi wa sallam*) delivered an admonition that made our hearts fearful and our eyes tearful. We said, "O Messenger of Allah, it is as if this were a farewell sermon, so advise us." He said, "I enjoin you to have *Taqwa* of Allah and that you listen and obey, even if a slave is made a ruler over you. He among you who lives long enough will see many differences. So for you is to observe my *Sunnah* and the *Sunnah* of the rightly-principled and rightly-guided successors, holding on to them with your molar teeth. Beware of newly-introduced matters, for every innovation *(bid'ah)* is an error."

[Abu Dawud & Al-Tirmidhi, who says it is an authentic *hadeeth*]

ERADICATION OF HARM: HADEETH 32

HADEETH 32

عَنْ أَبِيْ سَعِيْدٍ سَعْدِ بْنِ مَالِكِ بْنِ سِنَانٍ اَلْخُدْرِيِّ
رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
لَاضَرَرَ وَلَاضِرَارَ - حَدِيْثٌ حَسَنٌ. رَوَاهُ ابْنُ مَاجَه
وَالدَّارُقُطْنِيُّ وَغَيْرُهُمَا مُسْنَدًا. وَرَوَاهُ مَالِكٌ فِيْ الْمُوَطَّإِ
مُرْسَلًا عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيْهِ عَنِ النَّبِيِّ صَلَّى اللهُ
عَلَيْهِ وَسَلَّمَ فَأَسْقَطَ أَبَاسَعِيْدٍ وَلَهُ طُرُقٌ يُقَوِّيْ بَعْضُهَا
بَعْضًا.

It was related on the authority of Abu Sa'id Sa'd bin Malik bin Sinan al-Khudri (*radhi Allahu 'anhu*) that the Messenger of Allah (*sal Allahu alayhi wa sallam*) said:

"There should be neither harming nor reciprocating harm."

[An excellent *hadeeth* which Ibn Majah, Al-Daraqutni and others related as of sound *isnad*, but which Malik related in his Muwatta' as of broken *isnad*, from 'Amr bin Yahya, from his father, from the Prophet (*sal Allahu alayhi wa sallam*) but dropping (the name of) Abu Sa'id. This *hadeeth* has lines of transmission which strengthen one another (so that it may be regarded as of sound *isnad*).]

This *hadeeth* is a very short *hadeeth*. Abu Sa'id al-Khudri was of the young *sahabah* who tried to participate in the Battle of Uhud but was rejected because he was too young. He fought in all of the subsequent battles and died in 64 AH in Madinah. This *hadeeth* was chosen for a specific reason.

ضَرَر (*dharar*) means harm. Some scholars say ضَرَر (*dharar*) and ضِرَار (*dhiraar*) are the same, and others say ضَرَر (*dharar*) is the verb and ضِرَار (*dhiraar*) is the noun. The strongest position: ضَرَر (*dharar*) is the concept and ضِرَار (*dhiraar*) is when it is done amongst you to others. The *hadeeth* translates: 'there is no harm nor is their causing of harm to others.'

The *hadeeth* reads like a factual sentence, but we know there is a lot of harm. The *hadeeth* is not meant to be read in a factual way but in a command mode. "Let there be no harm, and let there be no causing of harm." The Prophet (*sal Allahu alayhi wa sallam*) is emphasizing the necessity of not causing harm. Sometimes when a king wants to make a decree, he will make a factual statement but the point is to translate it into action.

This *hadeeth* tells us amongst other things that the general principle of Islam is to minimize harm. Islam has been revealed and sent down to lift up harm. The very reason Allah (*subhanahu wata'ala*) legislated this religion is to prevent harm in a worldly and spiritual sense. Harm is of many types, some of which apply under this *hadeeth* and others which do not apply. Harm can be done at the command of the *Shari'ah*, in which case even though there may be some harm, the overall benefit will outweigh it. We all know the Islamic penal code, and the response is that it may be harmful to one member or individual but the overall outweighs this.

Qisaas means 'life for a life.' Allah (*subhanahu wata'ala*) says that in killing someone there is life. In this killing, there is life. In killing the murderer, this is *hayaat* if only we understood. This summarizes the entire point of the penal code of Islam in that there is overall benefit. The *hadeeth* does not apply to this situation. The *hadeeth* applies when a person out of pure malice wishes to cause harm. There are many instances where people try to do harm and because of this *hadeeth* scholars stop them.

And there is (a saving of) life for you in *Al-Qisas* (the Law of Equality in punishment), O men of understanding, that you may become *Al-Muttaqun* (the pious – see V.2:2). [Surah Al Baqarah: 179]

Fiqh Rule: If the intention of an act was done out of spite and harm, then it does not carry legislative weight. For example: if a husband and wife are not getting along and the husband gets the news that he is on his death bed and is about to pass away, so he divorces his wife only to deprive her of his inheritance, the scholars say that his divorce is not valid because he only wanted to cause her harm. He acted as a result of knowledge whether it is true or not.

Scenarios which are differences of opinion:
Suppose you want to do something for your own benefit and in the process will harm someone else. You do not have anger or hatred but are doing something for your own good and indirectly are going to cause harm. For example, you own property and land and want to bring a large structure that will cause harm to your neighbors. The scholars of *fiqh* say that a reasonable amount of harm which is done for a personal benefit is excused. An unreasonable amount must be prohibited. What constitutes reasonable and unreasonable? It goes back to which *madhab* you follow. If you have a loud party at your house at 6 pm on Saturday, you will be able to get away with it, but if you have the same noise at 3 am on Tuesday, it is not acceptable and your neighbors can legally lodge a complaint because you are causing an unreasonable amount of harm.

The reason for choosing this *hadeeth*: It leads to the topic of the legal maxims of the *Shari'ah* (*qawaa'id fiqhiyyah* - the rules of *fiqh*). There are five primary and fundamental rules of *fiqh* that the scholars have agreed upon (all four *madhahib*) and are based directly upon the Quran and *Sunnah* and are applicable in each and every chapter of *fiqh*. They are called the major maxims (*al qawaa'id al kubra*). The last maxim comes from this *hadeeth*. These maxims simplify life and show the beauty of this religion.

Five Maxims:

[Reiteration: Ask people of knowledge! These five maxims are being taught so that you appreciate the beauty of the religion. This topic is taught for two full years at the University of Medina!]

1. الأمور بمقاصدها (*Al umooru bi maqasidiha*): Matters are based upon the intentions behind them.
   - Your intention plays a critical and crucial role. In the eyes of Allah, you will be rewarded based upon your intention. Religious actions will be rewarded solely upon intentions. This rule comes into play in cases of ambiguity: when you do not know the wording, you go back to the intention of the one who said it.

     For example: A divorce given in Islam. There is clear cut and ambiguous. Clear cut: the husband says I divorce you. Second scenario: The husband uses a phrase which the wife does not understand if it is divorce or anger like: "I have nothing to do with you from now on. Go back to your parents' house. Our relationship is over." We have to go to the shaykh and the imam will find out what the intention was. If you intended divorce, then the ambiguous phrase takes effect.

   - Also, this rule applies to try to annul Islamic tricks to make something *halal* when it is *haraam*. *Shari'ah* looks at the intention of the one who did the act, which is known to the shaykh by certain behavior. Example: One of the types of transactions that are prohibited in Islam is *ba'ay al 'eena*, which is considered to be one of the most hidden forms of interest. It is two transactions which are *halal* separately but when put together are *haraam*. This is an important factor in Islamic economics. *Ba'ay al 'eena* is when a man tricks himself out of interest by pretending to have a *halal* transaction.

     Suppose I need money and do not find a person to lend it without interest. Suppose Tariq is the rich guy. I go to Tariq (who knows what I am doing) and say: O Tariq, can I buy the bottle from you? Tariq agrees. I tell Tariq I will buy it for $10,000, but I do not have cash now so I will pay for it in a year. I take the bottle and the next day Tariq says he wants the bottle back, and asks how much I will sell it for. I say: $9,000 cash. The bottle goes back to Tariq, and one year later I pay him $10,000. These are two transactions each one of which is *halal* but put together is called *ba'ay al 'eena*. If this is done genuinely without any preconceived notion, then some scholars may allow it, but generally it is considered a trick and the two things put together are null and void because the goal is to work yourself out of interest. When it is done in such a short period of time, it is considered fishy.

   - Another example that is in the Quran: When Allah (*subhanahu wata'ala*) prohibited the Jews from working on Saturday. The fish used to appear in extra quantity on Saturdays, so the Jews would set up their nets on Friday night before *maghrib*, and when Saturday finishes, they pick up their nets and have the fish that were caught on Saturday. Their excuse is that they set up the nets and took them down before and after Saturday, and Allah cursed them because it is a trick.

   - Another example: The case of the woman divorced three times. She has to marry another man before she remarries the first husband if she wants to do so. Suppose she wants to trick the

Shari'ah by marrying another man with fake marriage to make it *halal* to go back to the first man. She arranges a marriage knowing that it just a sham / fake in order to go back to the first man, and we say that the marriage is null and void and is *zina* because she intended to end it. Even if the man out of mercy does this, the *Shari'ah* would say that what he has done is *zina* even if an Islamic court does not punish him, Allah (*subhanahu wata'ala*) knows the intention.

2. اليقين لا يزول بالشك (*Al-yaqinu la yazulu bish-shakk*): What is known for certain is not rejected based upon doubt (certainty is not overruled by doubt)
   - Classic example: You do not know if you have *wudu* or not. You think about the last thing you are certain about. If you know made *wudu* for *dhuhr* and are later unsure if you have it when you are ready to pray *asr*, the *Shari'ah* considers that you have *wudu*. If you remember you went to the restroom after *dhuhr* and then are uncertain if you have *wudu*, then you ignore the doubt that you made *wudu*, and you make *wudu* again.
   - Example of prayer: You cannot remember which *rak'ah* you are praying (i.e. 3 or 4?) The *Shari'ah* says: You are certain that you prayed the lesser of the two quantities, so you throw 4 out the window and assume you prayed 3 and then at the end you make two *sujood* because of your forgetfulness.
   - Islamic concept: Being innocent until being proven guilty. There is certainty that the person is innocent, and you have to remove this certainty of innocence with the certainty of guilt. If there is doubt, then certainty remains about innocence.
   - All worldly matters are permissible without exception, and in order to say that certain things are wrong, you have to fight that *yaqeen* with another *yaqeen*. If someone comes and says something is *haraam*, then you need to prove it with evidence. Otherwise, whenever there is doubt, what is known for certain is not rejected based upon doubt.

3. المشقة تجلب التيسير (*Al-mashaqqatu tujlab at-taysir*): Hardships beget ease
   - This maxim shows the beauty of the religion. The more difficult and narrow and constricted your situation becomes, the more laxness you are given to get out of the situation. The *Shari'ah* gives you more options. There are many general scenarios where the rules of *Shari'ah* are different because you are in hardship.
   - For example: rules pertaining to traveling, rules pertaining to when you are sick, the rules pertaining to when you are forced to do something, the rules of forgetting, the rules of being physically incapable of doing something or being in a state where it is almost impossible to execute the commands of the *Shari'ah*. The more constricted the situation, the easier the *Shari'ah* makes it for you.
   - Necessity makes the impermissible permissible. If you have to do *haraam* in order to survive, then you are permitted to do the *haraam*. There are many examples of this scenario that the scholars apply.
   - When a woman becomes a widow, she needs to remain at that place of residence for 4 months and 10 days. Suppose a husband and wife were traveling, and he passed away, then will she be required to reside in this land for that length of time? No. It is unreasonable to d*eman*d a woman to do this, and she should go back to her house. If such a lady is a breadwinner and she needs to get money and food, then the *Shari'ah* says she can go and work and come back home

right after. This rule shows us the mercy of the *Shari'ah* because the more difficult the situation becomes, the more lax the *Shari'ah*.

- The rule is agreed upon, but there is controversy on the specifics. Some modern scholars have allowed mortgages for American Muslims because of the goals of the *Shari'ah* is that you live comfortable lives, so for their sake, they can take a mortgage for the house of their residence. They base their ruling on this principle, and other *ulema* oppose their application in this particular case and say: Mortgages are a convenience, and it is not a matter of extreme hardship but it is reasonable hardship. You have a reasonable living. Realize that there are always controversies on when to apply this maxim.
- Sub-rules:
  - Necessities are measured according to their needs. In other words: give in only as much as the pressure is applied. Examples:
    - If someone finds himself in a situation where there is no food except for *haraam*, and he has in front of him dead meat of a carcass and pork. Between the two, the lesser *haraam* is the dead meat, so he must take that, and when he takes it, he takes only as much as he needs to live and not as much as he wants. Suppose there is no food except the meat available here, and you think it is impermissible, then you do not go to a 5 star restaurant and eat. You eat the smallest amount – as much as you need until you get to the *halal*.
    - A woman goes to a male doctor. He can only look at what he needs to. It is *haraam* for the doctor to go above and beyond the small portion needed to be looked at. This rule is not an open license.
    - Mortgage: the *ulema* who oppose say that the hardship is not that great

  - The *dharoora* cannot be used to bring about an equivalent evil that you are trying to avoid. You can only bring about lesser evil.
    i. Example: Someone puts a gun to your head because there is a video camera at the front of the store, and he tells you to steal the money or he will kill you. The *Shari'ah* says you are allowed to save your own life to steal someone else's money because life is more important than property. If someone threatens you to kill another person to save your own life, this is not permissible. You cannot take the life of another to save your own because the two lives are equivalent.

4. العادة محكمة (*Al-'addatu muhakkamatun*): What is understood by custom is accepted as law. (Custom is the basis of judgment)
   - The customs of the people are taken as law when the *Shari'ah* does not have a specific law. This is a very important rule of the *Shari'ah*. What is meant by custom is when an entire community accepts and takes for granted a certain way of transaction. These things do not go against the *Shari'ah*. These customs become the law of the *Shari'ah*.
   - Example: In some customs, the *mahr* that is given is only a monetary amount and anything given above and beyond (i.e. jewelry) is taken to be gifts. In other cultures, the *mahr* is monetary and jewelry. If there is divorce and in her culture jewelry is considered to be part of the *mahr*, then she has to give it back.

- Example: Suppose you rented an apartment and when you go in you are shocked to see the room is absolutely bare (no fridge, no AC, no stove). If you were to take the owner of the apartment to an Islamic court and state that there were no appliances, then in Saudi Arabia, the judge would side with the owner, but in America the judge would side with you. In America, it is understood that the owner should provide bare minimums to the renter (carpet, stove, AC). In Saudi Arabia, when you rent an apartment, the owner does not give you anything. Culture will tell you what to do here.
- For example: selling a car. When you sell a car, it is expected that you sell the basics with it like the spare tire. In some cultures, you do not give the spare tire with the car.
- Culture has a very integral part in Islam. *Shari'ah* gives culture weight when it does not go against our religion. When the *Shari'ah* is silent on a matter, then the *Shari'ah* tells us to take the culture.
- For example: showing respect and being rude is very often cultural based. For example: sitting with your feet facing someone is considered rude to desis and Arabs. Culture tells us the finer details of interaction. It is a part of our religion to accept the norms of our society when it does not contradict religion.
- One of the major problems we are facing now as an American *ummah* is that our identity and culture is yet evolving and has not crystallized. Second generation American Muslim culture is very different from immigrant culture. What exactly is imitating the *kuffar*? These are grey areas and not black and white. It is so easy to take extreme positions. We are a product of both worlds. Lectures Shaykh Yasir has given on this topic: "Towards Forming A Vision of Muslims in America" and "Towards Forming a Muslim American Identity".

5. الضرر يزال (*Ad-dararu yuzal*): hardships / evils are eliminated / removed. (Harm must be eliminated)
   - Allah (*subhanahu wata'ala*) mentions this rule many times in the Quran primarily when it comes to the rights of the husband and wife. Of the greatest harms that can happen is between the husband and wife when the marriage ends. Allah says: "When you divorce women, let them go with good or keep them with good but do not hold on to them to cause them harm."

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُواْ ذَوَىْ عَدْلٍ مِّنكُمْ وَأَقِيمُواْ
ٱلشَّهَـٰدَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعَظُ بِهِۦ مَن كَانَ يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ﴿٢﴾

Then when they are about to fulfill their term appointed, either take them back in a good manner or part with them in a good manner. And take for witness two just persons from among you (Muslims). And establish the witness for Allah. That will be an admonition given to him who believes in Allah and the Last Day. And whosoever fears Allah and keeps his duty to him, He will make a way for him to get out (from every difficulty). [Surah At Talaq: 2]

- In Surah Baqarah: "Let not the mother be shown harm because of her child and let not the father be shown harm because of his child." The love that the parents have for the child should not be used against them to cause them harm.

۞ وَٱلْوَٰلِدَٰتُ يُرْضِعْنَ أَوْلَٰدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَ ۚ وَعَلَى ٱلْمَوْلُودِ لَهُۥ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِٱلْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَآرَّ وَٰلِدَةٌۢ بِوَلَدِهَا وَلَا مَوْلُودٌ لَّهُۥ بِوَلَدِهِۦ ۚ وَعَلَى ٱلْوَارِثِ مِثْلُ ذَٰلِكَ ۗ فَإِنْ أَرَادَا فِصَالًا عَن تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ أَرَدتُّمْ أَن تَسْتَرْضِعُوٓا۟ أَوْلَٰدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُم مَّآ ءَاتَيْتُم بِٱلْمَعْرُوفِ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allah and know that Allah is All-Seer of what you do.
[Surah Al Baqarah: 233]

- If you purchase some goods and find out the goods are defective, in this country then you have a certain period of time to return it. In Islamic *fiqh*, if the item is untouched, and you found it to be defective years later, then you have the right to return it to the owner, and the owner is obliged to give you the refund.
- Another example: Suppose you have a business partnership (Tariq and Ahmad), and one partner (Ahmed) wants to leave and find a buyer for his 50% percent. The other partner (Tariq) has a right over Ahmed to choose a partner because if Ahmed sells it to a friend of his, Tariq did not start the business with the intent to do it with that person. Tariq will get the money anyway and Ahmed will suffer with the bad business partner.
- Also, when you want to sell your property: in Islamic *fiqh*, the neighbors have the right to find a buyer for you over your own right. This is the general rule. Obviously, if your neighbors agree to whom you choose, then it is fine. If they refuse, then they have the right to choose the buyer who will give you the same amount. Why? The neighbors are left to suffer with the new person. This rule does not apply in North America because nowadays you do not even know the neighbor's name.

ENJOINING THE GOOD & FORBIDDING THE EVIL: HADEETH 34

HADEETH 34

عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ:
سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ: مَنْ رَأَى
مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ
يَسْتَطِعْ فَبِقَلْبِهِ، وَذٰلِكَ أَضْعَفُ الْإِيْمَانِ - رَوَاهُ مُسْلِمٌ.

On the authority of Abu Sa'id al-Khudri (*radhi Allahu ‘anhu*) who said: I heard the Messenger of Allah (*sal Allahu alayhi wa sallam*) say:

“When any one of you sees anything that is disapproved (of by Allah), let him change it with his hand. If he is not able to do so, then let him change it with his tongue. And if he is not able to do so, then let him change it with his heart, though that is the weakest (kind of) faith.”

[Muslim :: Book 1 :: *Hadeeth* 79]

RIGHTS OF A MUSLIM: AHADEETH 35 & 36

HADEETH 35

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ، قَالَ رَسُوْلُ اللهِ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لاَتَحَاسَدُوْا وَلاَتَنَاجَشُوْا
وَلاَتَبَاغَضُوْا وَلاَتَدَابَرُوْا وَلاَ يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ
بَعْضٍ وَكُوْنُوْا عِبَادَ اللهِ إِخْوَانًا، اَلْمُسْلِمُ أَخُو الْمُسْلِمِ
لاَيَظْلِمُهُ وَلاَيَخْذُلُهُ وَلاَيَكْذِبُهُ وَلاَيَحْقِرُهُ. التَّقْوَى هٰهُنَا،
وَيُشِيْرُ إِلَى صَدْرِهِ ثَلاَثَ مَرَّاتٍ. بِحَسْبِ امْرِىءٍ مِنَ الشَّرِّ
أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ
وَمَالُهُ وَعِرْضُهُ - رَوَاهُ مُسْلِمٌ.

Abu Hurayrah (*radhi Allahu ‘anhu*) reported that the Messenger of Allah (*sal Allahu alayhi wa sallam*) said:

"Do not be envious of one another; do not artificially inflate prices against one another; do not hate one another; do not shun one another; and do not undercut one another in business transactions; and be as fellow-brothers and servants of Allah.

A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him. Piety is here - and he pointed to his chest three times. It is evil enough for a Muslim to hold his brother Muslim in contempt. All things of a Muslim are inviolable for another Muslim: his blood, his property and his honor.”

[Muslim :: Book 32 :: *Hadeeth* 6219]

HADEETH 36

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ
عَلَيْهِ وَسَلَّمَ قَالَ : مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ
الدُّنْيَا نَفَّسَ اللهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ . وَمَنْ
يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللهُ عَلَيْهِ فِيْ الدُّنْيَا وَالْآخِرَةِ . وَمَنْ
سَتَرَ مُسْلِمًا سَتَرَهُ اللهُ فِيْ الدُّنْيَا وَالْآخِرَةِ . وَاللهُ فِيْ عَوْنِ
الْعَبْدِ مَاكَانَ الْعَبْدُ فِيْ عَوْنِ أَخِيْهِ ، وَمَنْ سَلَكَ طَرِيْقًا
يَلْتَمِسُ فِيْهِ عِلْمًا سَهَّلَ اللهُ لَهُ بِهِ طَرِيْقًا إِلَى الْجَنَّةِ ،
وَمَااجْتَمَعَ قَوْمٌ فِيْ بَيْتٍ مِنْ بُيُوْتِ اللهِ يَتْلُوْنَ كِتَابَ اللهِ
وَيَتَدَارَسُوْنَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِيْنَةُ وَغَشِيَتْهُمُ
الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللهُ فِيْمَنْ عِنْدَهُ . وَمَنْ
أَبْطَأَبِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ - رَوَاهُ مُسْلِمٌ بِهَذَا اللَّفْظِ .

It was related on the authority of Abu Hurayrah (*radhi Allahu 'anhu*) that the Prophet (*sal Allahu alayhi wa sallam*) said:

"Whosoever relieves from a believer some grief pertaining to this world, Allah will relieve from him some grief pertaining to the Hereafter. Whosoever alleviates the difficulties of a needy person who cannot pay his debt, Allah will alleviate his difficulties in both this world and the Hereafter. Whosoever conceals the faults of a Muslim, Allah will conceal his faults in this world and the Hereafter. Allah will aid a servant (of His) so long as the servant aids his brother. Whosoever follows a path to seek knowledge therein, Allah will make easy for him a path to Paradise. No people gather together in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquility descends upon them, mercy covers them, the angels surround them, and Allah makes mention of them amongst those who are in His presence. Whosoever is slowed down by his deeds will not be hastened forward by his lineage."

[Muslim :: Book 35 :: *Hadeeth* 6518]

A BRIEF STOPOVER: AHADEETH 31 & 40

HADEETH 31

عَنْ أَبِيْ الْعَبَّاسِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَارَسُوْلَ اللهِ دُلَّنِيْ عَلَى عَمَلٍ إِذَا عَمِلْتُهُ أَحَبَّنِيْ اللهُ وَأَحَبَّنِيْ النَّاسُ. فَقَالَ: ازْهَدْ فِيْ الدُّنْيَا يُحِبَّكَ اللهُ وَازْهَدْ فِيْمَا عِنْدَ النَّاسِ يُحِبَّكَ النَّاسُ. حَدِيْثٌ حَسَنٌ. رَوَاهُ ابْنُ مَاجَهْ وَغَيْرُهُ بِأَسَانِيْدَ حَسَنَةٍ.

On the authority of Abu al-'Abbas Sahl bin Sa'd al-Sa'idi (*radhi Allahu 'anhu*) who said:

A man came to the Prophet (*sal Allahu alayhi wa sallam*) and said: "O Messenger of Allah, direct me to an act which if I do it, [will cause] Allah to love me and people to love me." He (*sal Allahu alayhi wa sallam*) answered: "Be indifferent to the world and Allah will love you; be indifferent to what people possess and they will love you."

[A fine *hadeeth* related by Ibn Majah and others with good chains of authorities]

HADEETH 40

عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: أَخَذَ رَسُوْلُ اللهِ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِيْ. فَقَالَ: كُنْ فِيْ الدُّنْيَا كَأَنَّكَ
غَرِيْبٌ أَوْ عَابِرُ سَبِيْلٍ. وَكَانَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا
يَقُوْلُ: إِذَا أَمْسَيْتَ فَلاَتَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ
فَلاَتَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ وَمِنْ حَيَاتِكَ
لِمَوْتِكَ - رَوَاهُ الْبُخَارِيُّ.

On the authority of Ibn 'Umar (*radhi Allahu 'anhu*) who said: The Messenger of Allah (*sal Allahu alayhi wa sallam*) took me by the shoulder and said:

"Be in this world as though you were a stranger or a traveler/wayfarer."

Ibn 'Umar used to say:
"When evening comes, do not expect (to live till) morning, and when morning comes, do not expect (to live till) evening. Take from your health (a preparation) for your illness, and from your life for your death."

[Bukhari :: Book 8 :: Volume 76 :: *Hadeeth* 425]

The following section of the course was taught by Imam Suhaib Webb:

FOOTNOTES TO THE INTRODUCTION TO IMAM AL-NAWAWI

There are two objectives of this class:

1. To recognize the awesome nature of the Prophet (*sal Allahu alayhi wa sallam*)
2. To recognize the greatness of our scholars and their efforts and struggles.

Imam Al-Nawawi was a person whose life exemplifies *barakah* and being blessed by Allah (*subhanahu wata'ala*). Many people did the same things that he did but did not have the same outcomes / fruits. Once a man told Imam Maalik that everyone was writing a *Muwatta*, so Imam Maalik said: Soon you will know that what I wanted from this book is Allah (*subhanahu wata'ala*) (i.e. his sincerity to Allah will be apparent). Only his book remains as the most used book today!

When you are studying these a*hadeeth*, it is watching a genius in action and a person whom Allah (*subhanahu wata'ala*) blessed. He could use his mind and heart in a unique manner.

Al-Nawawi began his *hadeeth* with the Name of Allah and thanking Allah (*subhanahu wata'ala*). Why? This is how the Quran started, and he is imitating the Quranic style. The Prophet (*sal Allahu alayhi wa sallam*) said: "Any affair that does not begin with *bismillah* (and in another narration: *alhumdulillah*) will not have *barakah*."

Whoever understands *Al-Fathihah* and lives *Al-Fathihah* will not be an arrogant person. In the Quran, Allah (*subhanahu wata'ala*) begins *Surah Al-Fathihah* with the *basmalah*. One lesson: *Bismillah* is very important! The *ulema* say that if you want to do a sin, say '*bismillah*'. Why? You will not want to do it. ب (*ba*) is a preposition and means you are seeking Allah's Help.

> Abu Malik at-Ash'ari reported: The Messenger of Allah (*sal Allahu alayhi wa sallam*) said: "Cleanliness is half of faith and *alhumdulillah* (Praise be to Allah) fills the scale, and *subhanAllah* (Glory be to Allah) and *alhumdulillah* (Praise be to Allah) fill up what is between the heavens and the earth, and prayer is a light, and charity is proof (of one's faith) and endurance is a brightness and the Holy Qur'an is a proof on your behalf or against you. All men go out early in the morning and sell themselves, thereby setting themselves free or destroying themselves."
> [Muslim :: Book 2 :: *Hadeeth* 432]

When we are busy, one thing that we can do is make *dhikr* of Allah (*subhanahu wata'ala*).

> Abu Hurayrah (*radhi Allahu 'anhu*) reported Allah's Messenger (*sal Allahu alayhi wa sallam*) as saying: Two are the expressions which are light on the tongue but heavy in scale and dear to (Allah) the Compassionate One. These are *subhanAllah wa bihamdihi* (All Glory is to Allah and all Praise to Him) and *subhanAllah al-adheem* (Glorified is Allah, the Great).
> [Muslim :: Book 35 :: *Hadeeth* 6511]

Ibn Taymiyyah said: *dhikr* of Allah is to the hearts like water is to the fish.

Do not consider yourself a student of knowledge unless you memorize the Quran! Ibn Hazm is known for writing Quran in his prose. *Bismillah* and *alhumdulillah* are *adhab*.

Later in his introduction, Al-Nawawi quotes the Prophet (*sal Allahu alayhi wa sallam*) saying: Whoever from my *ummah* memorized forty *hadeeth*, Allah will resurrect him on the Day of Judgment with the scholars. Then Al-Nawawi says that the majority of the scholars, even though this *hadeeth* has many chains of narrations, consider it weak. Al-Nawawi then says the majority of the scholars wrote books containing forty *hadeeth* including Abdullah ibn Mubarak, Imam Al Bayhaqi, ibn Hajar and more.

This brings up the contention of acting or using weak *hadeeth*. Just because we disagree with something does not give us the right to act like toddlers, which is a problem now in the Muslim community. We should differ with class and *adhab*. At the University of Azhar, there used to be a class on the etiquettes of research and debate.

Imam Al-Nawawi mentions that the majority of the scholars say that using weak *hadeeth* to act on goodness or to encourage goodness and frighten from evil is acceptable. There were two camps regarding this contention. Both camps agreed that it is not acceptable to use weak *hadeeth* in law. Imam Ahmad ibn Hanbal said that when it comes to Jannah and the Hereafter and motivating people, we practice ease in the *hadeeth*, but when it comes to the *halal* and *haraam*, we become strict. Amongst the old scholars who differed with this contention is Al-Bukhari. Imam Muslim is the most explicit perhaps in his introduction to his collection. The other scholars who held this contention were from the modern era like Shaykh Ahmed Shakir. The majority of *muhaditheen* held that you can use the *hadeeth* (Suyuti, ibn Hajar, Al-Nawawi), and of the contemporary scholars include Al-Qaytani. Both sides have textual authority and scholarship behind them.

As-Suyuti (d. 911 AH) wrote that Ibn Hajar mentioned three conditions that the scholars held in using weak *hadeeth*:

1) It should not be extremely weak.
2) It should not go against a general principal of Islam.
3) There should be no ruling of *halal* or *haraam* derived from the *hadeeth*.

Shaykh Yusuf Qardawi mentions other conditions: how many people have the ability to know what is extremely weak and weak? Since most people do not have this ability, they should

1) Avoid the weak *hadeeth*. He said that ibn Hajar's guidelines are for scholars.
2) This *hadeeth* should not cause you to go off balance, which means that it does not overemphasize something that the *Shari'ah* did not emphasize or does not de-emphasize something that the *Shari'ah* emphasizes. (An example of this is what people do on the 15th of Sha'aban based on a weak *hadeeth*.)
3) There is no excuse to go to weak *ahadeeth* because there are so many strong *hadeeth*.

Imam Al-Nawawi says that his contention is not based on acting solely on the weak *hadeeth* but on the statements of the Prophet (*sal Allahu alayhi wa sallam*) who said: "Let the one present relate to the one who is absent" and the *mutawaatir hadeeth* of the Prophet (*sal Allahu alayhi wa sallam*): "Let Allah illuminate the face of one who heard what I said and memorized it and acted on it and taught it to others."

Al-Nawawi's philosophy behind writing the book:

1. In his introduction, he mentions that he wanted to collect 40 *hadeeth* that form the crux of Islam.
2. He took out the long list of narrators to make it easy for us.

He wants to give people quick literacy of Islam and a general understanding of Islam because these a*hadeeth* contain massive axioms / legal statements which can cover an innumerable amount of rulings. Also, this helps us to polish our *akhlaq* and *adhab*.

The Prophet (*sal Allahu alayhi wa sallam*) said: "I was given five things that others were not given and one of them is the ability to say things concisely with massive meaning."

Ibn Jawzi wrote 30 pages on the statement of the Prophet (*sal Allahu alayhi wa sallam*) and said that he did not give it justice. "Be mindful of Allah and Allah will be mindful of you."

Al-Nawawi said that it is incumbent upon anyone who hopes for the Hereafter to memorize these a*hadeeth*. He always links knowledge to application and the Hereafter.

Istikhara: Al-Nawawi said: "I made *istikharah* before I brought this collection together." *Istikhara* is from *khayara* and means you seek someone to tell you what is good. After you make *istikharah* with Allah (*subhanahu wata'ala*), Imam Dhaqeeqa said do not wait on a dream. Imam Dhaqeeqa said act on what you feel is right and if it comes then *alhumdulillah* and if it does not come then *alhumdulillah*. The Muslims are ordered to take *asbaab*. Pray two *rak'ah*, make *du'aa*, and make effort.

Al-Nawawi makes *istikharah* to do something good. Imam Bukhari would make *istikharah* before adding each *hadeeth* to his collection. The Prophet (*sal Allahu alayhi wa sallam*) said: "Whoever makes *istikharah*, then he will never have failure."

When some scholars they go to the marketplace, if they get confused about what to buy, then they will make *istikharah*. Their connection with Allah and their *tawakkul* with Allah are strong.

THE MUSLIM IS ONLINE: HADEETH 1

HADEETH 1

عَنْ أَمِيْرِ الْمُؤْمِنِيْنَ أَبِيْ حَفْصٍ عُمَرَ ابْنِ الْخَطَّابِ
رَضِيَ اللهُ عَنْهُ قَالَ، سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ يَقُوْلُ: إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِىءٍ
مَانَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللهِ وَرَسُوْلِهِ فَهِجْرَتُهُ إِلَى
اللهِ وَرَسُوْلِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيْبُهَا أَوِامْرَأَةٍ
يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَاهَاجَرَ إِلَيْهِ. رَوَاهُ إِمَامَا الْمُحَدِّثِيْنَ
أَبُوْ عَبْدِ اللهِ مُحَمَّدُ بْنُ إِسْمَاعِيْلَ بْنِ إِبْرَاهِيْمَ بْنِ الْمُغِيْرَةِ ابْنِ
بَرْدِزْبَهْ الْبُخَارِيُّ وَأَبُوْ الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ بْنِ
مُسْلِمٍ الْقُشَيْرِيُّ النَّيْسَابُوْرِيُّ فِيْ صَحِيْحَيْهِمَا اللَّذَيْنِ هُمَا
أَصَحُّ الْكُتُبِ الْمُصَنَّفَةِ.

It is narrated on the authority of Amirul Mu'minin, Abu Hafs 'Umar bin al-Khattab (*radhi Allahu ‘anhu*) who said: I heard the Messenger of Allah (*sal Allahu alayhi wa sallam*) say:

“Actions are (judged) by motives *(niyyah)*, so each man will have what he intended. Thus, he whose migration *(hijrah)* was to Allah and His Messenger, his migration is to Allah and His Messenger; but he whose migration was for some worldly thing he might gain, or for a wife he might marry, his migration is to that for which he migrated.”

[Bukhari :: Book 1 :: Volume 1 :: *Hadeeth* 1]
[Muslim :: Book 20 :: *Hadeeth* 4692]

This *hadeeth* has many points that we will discuss:

- Why did Imam Al-Nawawi start with this *hadeeth*?

He wants to remind the one who reads the book to have sincerity. (Ibn Al Qayyim said that knowledge is a *fitnah*, so increase in knowledge and purify your intentions. Knowledge can create a competitive feeling.) The scholars of old, as Ibn Al Qayyim mentions in one of his books, never did anything except that they asked two questions:

1) Why am I doing this? Sufyan ath-Thawri said the believer will check his intention 40 times a day.
2) _______

This *hadeeth* is the foundation of everything. It is the starting point and the ending point. One of the scholars said: "Whoever illuminated their ending, they illuminated their beginning." From the signs of a successful ending is returning to Allah in the beginning. This is why in the Quran, Allah (*subhanahu wata'ala*) began prophethood with with *ikhlaas*:

ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ﴿١﴾

Read! In the Name of Your Lord, who has created (all that exists). [Surah Al 'Alaq: 1]

and the Prophet (*sal Allahu alayhi wa sallam*) ends his legacy with the revelation from Allah: "Fear the day, O Muhammad, when you are going to go back to Allah!" Sincerity is in the beginning, middle, and end. This book is a masterpiece! The way the text is compiled illustrates this. The *ulema* have reasons why they write their books.

Knowledge without *adhab* is *fitnah*. It will raise your ranks in the *duniya* and the *akhirah*. The danger in this is that people become arrogant because of knowledge, but there are constant reminders to have sincerity with Allah and be humble. Do not forget that knowledge is a blessing from Allah.

Knowledge is like rain, and the *adhab* is like the soil. If the soil is corrupted, then the rain does not matter.

- A glimpse at the genius of Al-Bukhari. The first chapter in Sahih Bukhari is called: The Chapter on How Revelation Started. The first *hadeeth* is this *hadeeth*. Before this *hadeeth*, Bukhari mentions a verse in the Quran:

۞ إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ وَٱلنَّبِيِّـۧنَ مِنۢ بَعْدِهِۦ ۚ وَأَوْحَيْنَآ إِلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَـٰعِيلَ وَإِسْحَـٰقَ
وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَـٰرُونَ وَسُلَيْمَـٰنَ ۚ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا ﴿١٦٣﴾

> Verily, We have inspired you (O Muhammad) as We inspired Nuh (Noah) and the Prophets after him; We (also) inspired Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isaac), Ya'qub (Jacob), and Al-Asbat [the twelve sons of Ya'qub (Jacob)], 'Iesa (Jesus), Ayub (Job), Yunus (Jonah), Harun (Aaron), and Sulaiman (Solomon), and to Dawud (David) we gave the Zabur (Psalms). [Surah An Nisa: 163]

and then this *hadeeth* is mentioned. Ibn Battah said that this is indicating that they were inspired with sincerity. (Ibn Hajar used Ibn Battah's writing as a main reference when writing *Fath al Bari*).

- إنَّما (*innama*) means: indeed

- Narrator: Umar (*radhi Allahu 'anhu*). His *kunya* is Abu Hafs because *hafs* is a lion. This name was given to him by the Prophet (*sal Allahu alayhi wa sallam*), and it means father of the lion. It was the custom of the Arabs in those days to name their children with scary names for their enemies. Umar (*radhi Allahu 'anhu*) became Muslim in the fifth year, and after this, Islam was spread to the streets and was no longer secret, which is why the Prophet (*sal Allahu alayhi wa sallam*) gave him this name. When Umar (*radhi*

Allahu 'anhu) became Muslim, there were only 41 men and 11 women who were Muslim. He died 24 AH.

- This is the most authentic type of *hadeeth* known based on two reasons:
  1. It is related by Bukhari and Muslim.
  2. The statement of Umar (*radhi Allahu 'anhu*): "I heard the Prophet (*sal Allahu alayhi wa sallam*) say…" Imam Al-Ghazali mentions in his book on *usool al fiqh* the different levels on how the companions relate *hadeeth* and 'I heard the Prophet (*sal Allahu alayhi wa sallam*) say' is different from 'the Prophet (*sal Allahu alayhi wa sallam*) said'. The *ulema* of *usool al fiqh* say that this is the most authentic type of *hadeeth* when a companion says 'I heard the Prophet (*sal Allahu alayhi wa sallam*) say'.

- The importance of this *hadeeth*:

Imam Ahmad and Imam Ash-Shaafi'ee and others all agreed that this *hadeeth* is one-half of knowledge. Imam Abu Ubaydah, one of the great scholars, said: This *hadeeth* is one of the most comprehensive and universal *hadeeth* known.

- What is intention?

The word *niyyah* was used by Arabs previously when they were describing the direction in which they were traveling. Over time, it started to carry the meaning of 'objective' (*maqasid*). The scholars use the linguistic meaning and the Islamic scientific meaning to explain a word.

<u>Definitions of *niyyah:*</u>

- Linguistically: intention, aim. The Islamic meaning is similar.
- Imam ibn Al Qayyim said: Intention is the spirit of an actions and its source of actions. Actions will be sound if the intention is sound, and actions will be corrupted if intentions are corrupted.
- A scholar said: your actions are like the shell of a body, and the intentions are the spirit of the body.
- Definition of Ibn Hajar Al-Asqalani: "The intention is the trajectory of the heart to what it sees and moves towards." [i.e. what moves you to accomplish an objective that may be good or bad for them] He says the technical meaning is: "The *Shari'ah* specifies *niyyah* as someone's desire to do something for the sake of Allah (*subhanahu wata'ala*)." Intention is what the heart wants with action.

The intention is not seen. Imam Ibn Al Qayyim said there are two types of statements: the statement of the tongue and the statement of the heart. Ibn Taymiyyah also talks about the statements of the heart. Are there examples in the Quran and *Sunnah* of the psychological states of people who are sincere and insincere? Allah (*subhanahu wata'ala*) says "*alhamdu*" five times at the beginning of surahs:

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ ﴿٢﴾

All the praises and thanks be to Allah, the Lord of the 'Alamin
(mankind, jinns and All that exists). [Surah Al Fathihah: 2]

ٱلْحَمْدُ لِلَّهِ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَجَعَلَ ٱلظُّلُمَـٰتِ وَٱلنُّورَ ۖ ثُمَّ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾

All praises and thanks be to Allah, who (Alone) created the heavens and the earth, and originated the darkness and the light, yet those who disbelieve hold others as equal with their Lord. [Surah Al Anaam: 1]

ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَنزَلَ عَلَىٰ عَبْدِهِ ٱلْكِتَـٰبَ وَلَمْ يَجْعَل لَّهُۥ عِوَجَا ۜ ﴿١﴾

All the praises and thanks be to Allah, who has sent down to his slave (Muhammad) the Book (the Qur'an), and has not placed therein any crookedness. [Surah Al Kahf: 1]

ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَلَهُ ٱلْحَمْدُ فِى ٱلْـَٔاخِرَةِ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿١﴾

All the praises and thanks be to Allah, to whom belongs all that is in the heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the All-Wise, the All-Aware. [Surah Saba: 1]

ٱلْحَمْدُ لِلَّهِ فَاطِرِ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ جَاعِلِ ٱلْمَلَـٰٓئِكَةِ رُسُلًا أُو۟لِىٓ أَجْنِحَةٍ مَّثْنَىٰ وَثُلَـٰثَ وَرُبَـٰعَ ۚ يَزِيدُ فِى ٱلْخَلْقِ مَا يَشَآءُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١﴾

All the praises and thanks be to Allah, the (only) Originator [or the (only) Creator] of the heavens and the earth, who made the angels messengers with wings, - two or three or four. He increases in creation what He wills. Verily, Allah is able to do all things. [Surah Faatir: 1]

Just as you need material benefit, at the same time you need spiritual guidance, and Allah mentions giving *hamd* with Quran. Ibn Taymiyyah said people are more in need of Quran and *Sunnah* than food and drink.

Allah (*subhanahu wata'ala*) shows us psychological states of people in the Quran.

- Surah Al Insaan: Allah (*subhanahu wata'ala*) says: "They say: *innama* (indeed) we feed you for the sake of Allah." Mujahid, the student of Ibn Abbas, said that these people did not say this with their tongues, but they said this with their *niyyah*. The *ulema* differ over whether the intention can be made with the tongue or not.

  إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا ﴿٩﴾

  (Saying): "We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you. [Surah Al Insaan: 9]

- Surah Al-Layl: Allah (*subhanahu wata'ala*) gives us a portal into the hearts of one of the most righteous people - Abu Bakr (*radhi Allahu 'anhu*). This is the image of someone's intention.

  ٱلَّذِى يُؤْتِى مَالَهُۥ يَتَزَكَّىٰ ﴿١٨﴾ وَمَا لِأَحَدٍ عِندَهُۥ مِن نِّعْمَةٍ تُجْزَىٰٓ ﴿١٩﴾

إِلَّا ٱبْتِغَآءَ وَجْهِ رَبِّهِ ٱلْأَعْلَىٰ ﴿٢٠﴾ وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾

He who spends his wealth for increase in self-purification, and have in his mind no favor from anyone for which a reward is expected in return, except only the desire to seek the Countenance of his Lord, the Most High; he surely will be pleased (when he will enter Paradise). [Surah Al Layl: 18-21]

- The Prophet (*sal Allahu alayhi wa sallam*) mentioned in a sound *hadeeth*: two Muslims who will meet with their swords out, and the killer and the killed will be in the Hellfire. The companions asked how the one who was killed could be in the Hellfire, and the Prophet (*sal Allahu alayhi wa sallam*) said that the one who was killed intended to kill the other person. The intention caused him to be punished.

  Ahnaf b. Qais reported: I set out with the intention of helping this person (Hadrat 'Ali) that Abu Bakr met me. He said: Ahnaf, where do you intend to go? I said: I intend to help the cousin of Allah's Messenger (*sal Allahu alayhi wa sallam*), viz. 'Ali. Thereupon he said to me: Ahnaf, go back, for I heard Allah's Messenger (*sal Allahu alayhi wa sallam*) as saying: When two Muslims confront one another with swords (in hands) both the slayer and the slain would be in Fire. He (Ahnaf) said: I said, or it was said: Allah's Messenger, it may be the case of one who kills, but what about the slain (why he would be put in Hell-Fire)? Thereupon he said: He also intended to kill his companion.
  [Muslim :: Book 41 :: *Hadeeth* 6898]

- *Hadeeth* in Sahih Muslim: The first three people who will be put into the Hellfire. One of them is the scholar to whom Allah (*subhanahu wata'ala*) gave knowledge. He is thrown into the Hellfire because of his intention.

  It has been narrated on the authority of Sulayman b. Yasar who said: People dispersed from around Abu Hurayrah, and Natil, who was from the Syrians. Said to him: O Shaykh, relate (to us) a tradition you have heard from the Messenger of Allah (*sal Allahu alayhi wa sallam*). He said: Yes. I heard the Messenger of Allah (*sal Allahu alayhi wa sallam*) say: The first of men (whose case) will be decided on the Day of Judgment will be a man who died as a martyr. He shall be brought (before the Judgment Seat). Allah will make him recount His blessings (i. e. the blessings which He had bestowed upon him) and he will recount them (and admit having enjoyed them in his life). (Then) will Allah say: What did you do (to requite these blessings)? He will say: I fought for Thee until I died as a martyr. Allah will say: You have told a lie. You fought that you might be called a "brave warrior". And you were called so. (Then) orders will be passed against him and he will be dragged with his face downward and cast into Hell. Then will be brought forward a man who acquired knowledge and imparted it (to others) and recited the Qur'an. He will be brought and Allah will make him recount His blessings and he will recount them (and admit having enjoyed them in his lifetime). Then will Allah ask: What did you do (to requite these blessings)? He will say: I acquired knowledge and disseminated it and recited the Qur'an seeking Thy pleasure. Allah will say: You have told a lie. You acquired knowledge so that you might be

called "a scholar," and you recited the Qur'an so that it might be said: "He is a Qari" and such has been said. Then orders will be passed against him and he shall be dragged with his face downward and cast into the Fire. Then will be brought a man whom Allah had made abundantly rich and had granted every kind of wealth. He will be brought and Allah will make him recount His blessings and he will recount them and (admit having enjoyed them in his lifetime). Allah will (then) ask: What have you done (to requite these blessings)? He will say: I spent money in every cause in which Thou wished that it should be spent. Allah will say: You are lying. You did (so) that it might be said about (You): "He is a generous fellow" and so it was said. Then will Allah pass orders and he will be dragged with his face downward and thrown into Hell. [Muslim :: Book 20 :: *Hadeeth* 4688]

- How does one attain sincerity?

- Imam Al Ghazali (rahimahullah) (d. 505 AH) in the science of *usool al fiqh* is a great scholar. He wrote a book called *Al-Mustasfa*, and he says something remarkable when coupled with that of Ibn Al Qayyim. Al Ghazali said: "Indeed, the limbs will not move except with strength and power. The strength is waiting on something to motivate it / a caller. That caller / motivation is waiting on knowledge and cognition. The key to all of this is knowing Allah (*subhanahu wata'ala*)."

Ahadeeth that are motivation to people:

Narrated Ibn Abbas: Whenever the Prophet offered the night (Tahajjud) prayer, he used to say, "O Allah! All the Praises are for You; You are the Light of the Heavens and the Earth. And all the Praises are for You; You are the Keeper of the Heavens and the Earth. All the Praises are for You; You are the Lord of the Heavens and the Earth and whatever is therein. You are the Truth, and Your Promise is the Truth, and Your Speech is the Truth, and meeting You is the Truth, and Paradise is the Truth and Hell (Fire) is the Truth and all the prophets are the Truth and the Hour is the Truth. O Allah! I surrender to You, and believe in You, and depend upon You, and repent to You, and in Your cause I fight and with Your orders I rule. So please forgive my past and future sins and those sins which I did in secret or in public. It is You Whom I worship, none has the right to be worshipped except You." (See Hadith No. 329,Vol. 8) [Bukhari :: Book 9 :: Volume 93 :: *Hadeeth* 590]

It is narrated on the authority of Abu Hurayrah (*radhi Allahu 'anhu*) that the Messenger of Allah (*sal Allahu alayhi wa sallam*) said: "Islam initiated as something strange, and it would revert to its (old position) of being strange so good tidings for the stranger." [Muslim :: Book 1 :: Hadeeth 270]
Lesson: Do not let peer pressure intimidate you!

- The key to intention is knowledge. We need literacy in order to achieve sincerity. Learn *tawheed* first, then *akhlaq*.
- Trial and error. Practical application and your struggles and difficulties. You are not expected to be perfect.

- One of the scholars said: I studied for 13 years, and in the 13th year, I learned how to be sincere.
- Allah (*subhanahu wata'ala*) says:

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوٓا۟ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾

These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an Ayah (a lesson or a sign) for people who know. [Surah An Naml: 52]

- The Prophet (*sal Allahu alayhi wa sallam*) was asked who the most tested people are, and he (*sal Allahu alayhi wa sallam*) replied the prophets and then the righteous.
- The Prophet (*sal Allahu alayhi wa sallam*) said: whomever Allah wants good for, Allah will test him.
- When the believer goes through trials, he comes out of it pure!

▪ Do all actions require intention?

In Islam there is an axiom: Hardship brings ease. (*qawaa'id fiqhiyyah* is part of *usool al fiqh*, and they are general principles used to cover a mass amount of rulings without going into detail.)

Hardships are defined by *Shari'ah*. One of those exceptions is called *al-khathra* (abundance). When the abnormal abundance presents itself as defined by the religious law, then the ruling is removed. For example, if a sister menstruates in 12 days in Ramadan, does she have to make up the fasting? Yes. Does she have to make up the prayers? No, because of this principle. This obligation is removed from women because it is too much.

How many times a day do we witness *haraam*? We are not obligated each time to make the intention to stay away from the *haraam* because of its abundance.

Actions are divided into different types. For example, there are actions of true worship like *salah*. There are other actions that are a mix of worship and tangible benefit. Actions of pure worship require intention, and the other actions do not even though it is better if you do. Imam Abu Hanifah says that intention is not a condition of *wudu* while Imam Shaafi'ee and others say that it is a condition. Imam Abu Hanifah said this because there is a tangible benefit from becoming clean after making *wudu*.

This *hadeeth* is the source of a great axiom. The five axioms are:

1. Certainty is not overcome by doubt.
2. Harm is removed.
3. Hardship brings about ease.
4. The custom of people is regarded in Islamic law.
5. Affairs are based on objectives.

▪ Intentions are powerful.

If you make the intention for Allah, then the permissible actions become rewardable. The best way to remember Allah is with sincere intentions. Allah calls people those who are close to Him by their intentions (*al muqarabeen*).

- The Prophet (*sal Allahu alayhi wa sallam*) at the end illustrates this *hadeeth*. The Prophet (*sal Allahu alayhi wa sallam*) said: "Indeed I was only sent as a teacher and facilitator of affairs." The Prophet (*sal Allahu alayhi wa sallam*) said: "thus, he whose migration…." The Prophet (*sal Allahu alayhi wa sallam*) breaks the norm in his sentence structure and shows the greatness of Allah and His Messenger and the greatness of sincerity. He emphasizes sincerity by repeating it.

- The Prophet (*sal Allahu alayhi wa sallam*) made a statement regarding *hijrah*.

One of the great jurists alive today says: The majority of scholars of *fiqh* wrote on the permissibility of residing in these lands for those capable of professing their religion (i.e. can pray 5 times a day) and are secure in doing so (meaning *deen*, religion, intellect, life, family, and property). What is the evidence for this position? Many people at the time of the Prophet (*sal Allahu alayhi wa sallam*) stayed outside of Madinah and did not migrate. Where is *dar al-Islam* for the convert? Imam Ibn Hajar mentions in *Fath al Bari* the statement of someone who said: If it be the case that a Muslim is capable of professing his faith in the land of the non-Muslims, then that has become his *dar al-Islam*. [Keep in mind that he wrote this when there was an Islamic state]

What is the ruling on citizenship?

- It is forbidden for someone to take citizenship if they fear that they will lose their religion and cannot practice the *maqasid*
- Makrooh
- Obligatory in the case of a political refugee or in the case of one who fears for his life.
- Allowable when all options are equal
- Favorable if one engages in dawah

Shaykh Uthaymeen was asked if someone can migrate for economic improvement, and he replied yes.

- The Prophet (*sal Allahu alayhi wa sallam*) says: whoever migrates for something from this *duniyah*….

Is the Prophet (*sal Allahu alayhi wa sallam*) discouraging marriage or debasing economic improvement? Imam Ibn Hajr in *Fath al Bari* says we should be careful in understanding this. Is the issue 'what' or 'how'? It is 'how'. Ibn Hajar said perhaps the intention was mixed. Al Awza'i says his intention was more for the *duniyah*, which was a problem. Look at the percentages of your intention. The Prophet (*sal Allahu alayhi wa sallam*) said the blessed property is the property of the righteous.

The ten people promised Paradise were all rich, but look at what they did with their money. *Zuhd* is prioritizing the *duniyah*. Imam Ahmad ibn Hanbal was asked if someone has 100,000 dollars, can he be righteous? He said, "Yes, his *eman* is in his heart." One time Umar (*radhi Allahu 'anhu*) came to the masjid and found two boys there who did not work and only worshipped Allah all day long. Umar (*radhi Allahu 'anhu*) beat them and said: "Go work!"

Ibn Hajar says the Prophet (*sal Allahu alayhi wa sallam*) is not debasing the *duniyah* or marriage, but the issue is the *niyyah*.

THE MUSLIM CLINGS TO THE SUNNAH: HADEETH 5

HADEETH 5

عَنْ أُمِّ الْمُؤْمِنِيْنَ أُمِّ عَبْدِ اللهِ عَائِشَةَ رَضِيَ اللهُ عَنْهَا
قَالَتْ، قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : مَنْ أَحْدَثَ
فِيْ أَمْرِنَا هَـذَا مَالَيْسَ مِنْـهُ فَهُوَ رَدٌّ – رَوَاهُ الْبُخَـارِيُّ
وَمُسْلِمٌ. وَفِيْ رِوَايَةٍ لِمُسْلِمٍ مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيْهِ
أَمْرُنَا فَهُوَ رَدٌّ.

It is narrated on the authority of the Mother of the Believers, Umm 'Abdullah 'Aishah (*radhi Allahu 'anha*) that the Messenger of Allah (*sal Allahu alayhi wa sallam*) said:

"Whosoever introduces into this affair of ours (i.e. into Islam) something that does not belong to it, it is to be rejected."
[Bukhari :: Book 3 :: Volume 49 :: *Hadeeth* 861]

According to the version in Muslim, (it reads): "Whosoever works a work which has for it no command of ours is to be rejected."
[Muslim :: Book 18 :: *Hadeeth* 4266]

- This *hadeeth* was related by meaning and not verbatim, which is indicated by the different version in Sahih Muslim.

- The relationship between this *hadeeth* and the previous one.

This *hadeeth* is also considered half of Islam like the previous one. The first *hadeeth* deals with intention, which is in the heart, and this *hadeeth* deals with the externalization of the trajectory of the heart.

- This *hadeeth* is a bedrock of Islam and forms one of the major axioms mentioned previously.

- The narrator: Aisha *bint* Abu Bakr (*radhi Allahu 'anha*)
  - Who exonerated Aisha (*radhi Allahu 'anha*) from the claim against her? Allah (*subhanahu wata'ala*). Al Qurtubi said that this is proof of her great station and status.
  - Imam Bukhari says: 'the blessings and benefits of Aisha'
  - Az-Zuhri said if we take all of the knowledge of Madinah on one scale and her knowledge on the other, hers would be more.
  - In Surah Al-Ahzab, the wives of the prophets are referred to as the mothers of the believers. They are the wives of the Prophet (*sal Allahu alayhi wa sallam*) in the *duniyah* and the *akhirah*.

- She is called Umm Abdullah. Some *ulema* of history say that she had a child and a miscarriage, but this is not a strong opinion. The strong contention is that the Prophet (*sal Allahu alayhi wa sallam*) gave her this *kunya*. Her sister Asma had a son Abdullah ibn Zubayr.
- How can she have a *kunya* without any children? What is the proof that someone without children can be given a *kunya*? The following *hadeeth* is used to show the permissibility to give a *kunya* to those who do not have children:

In the time of Imam Maalik, a great scholar went to visit him. Imam Maalik told his daughter: "Today a great scholar is coming to visit us. Study him and see how he acts and his *akhlaq*." [The mother of Imam Maalik told him to take the *adhab* of a scholar before his knowledge.] The scholar comes and eats profusely. Afterwards, she woke up early in the night to see if he prayed *qiyam*, which is the honor of a student of knowledge, and she sees that he did not pray *tahajjud*. She went to the *masjid* and saw that he did not make *wudu*. She complained to her father Imam Maalik. Imam Maalik told her to ask him about these things. She asked him about his *akhlaq*. The scholar said: "I am in the house of Imam Maalik and I know that the food here is *halal*, so I wanted to take advantage of it because I do not know when I will have it again." She then asked him why he prayed without *wudu*. He replied that he did not sleep and was thinking about the statement of the Prophet (*sal Allahu alayhi wa sallam*) where he (*sal Allahu alayhi wa sallam*) said to Abu Umair, the brother of Anas ibn Malik, "O Abu Umair, what happened to your bird?" The imam was thinking: How did he have a bird in Madinah because hunting was forbidden there.

- Vocabulary of the *hadeeth*

مَن (*man*) means who / whoever and is one of five words which mean universality (i.e. ال *alif-laam*, ما *ma*).

- This *hadeeth* honors the *maqasid shari'ah*. The scholars said those objectives are: protection of the *deen*, protection of life, protection of intellect, protection of lineage, protection of property.

For example, why is alcohol forbidden? Protection of intellect.

In general, these five objectives are concentrated into two principles which the scholars say represent the sum total of the goals of Islam.

1. To bring benefit
2. To prevent harm

Ibn Abbas (*radhi Allahu 'anhu*) said that in the Quran, when Allah says "O you who believe" you will find one of two things:

1. An order that will bring about benefit.
2. A prohibition preventing you from harm.

<u>Examples:</u> (MAY BE ON EXAM!)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَسۡـَٔلُواْ عَنۡ أَشۡيَآءَ إِن تُبۡدَ لَكُمۡ تَسُؤۡكُمۡ وَإِن تَسۡـَٔلُواْ عَنۡهَا حِينَ يُنَزَّلُ ٱلۡقُرۡءَانُ
تُبۡدَ لَكُمۡ عَفَا ٱللَّهُ عَنۡهَاۗ وَٱللَّهُ غَفُورٌ حَلِيمٞ ١٠١

O you who believe! Ask not about things which, if made plain to you, may cause you trouble,
but if you ask about them while the Qur'an is being revealed, they will be made plain to you.
Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing. [Surah Al Maa'idah: 101]

- This ayah is an order forbidding harm.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ١٨٣

O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was prescribed
for those before you, that you may become *Al-Muttaqun* (the pious - see V.2:2).
[Surah Al Baqarah: 183]

- This ayah is an order bringing benefit.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمۡ فَاسِقُۢ بِنَبَإٖ فَتَبَيَّنُوٓاْ أَن تُصِيبُواْ قَوۡمَۢا بِجَهَٰلَةٖ فَتُصۡبِحُواْ عَلَىٰ مَا فَعَلۡتُمۡ نَٰدِمِينَ ٦

O you who believe! If a rebellious evil person comes to you with a news,
verify it, lest you harm people in ignorance, and afterwards you
become regretful to what you have done. [Surah Al Hujuraat: 6]

- This ayah is an order forbidding harm.

- This *hadeeth* is used to show the protection of *deen*. This takes us to an important axiom: everything in worship is considered forbidden unless there is a text to prove it. Newly invented matters in religion are rejected. Newly invented matters in the *duniyah* are inspected.

What are newly invented matters?
In the *duniyah*, newly invented matters are recommended (i.e. DSL, bluetooth, etc.). In the religious realm, linguistically it means what has no textual authority or no consensus of scholars. Scholars differed into two camps:

- <u>The school of Imam Maalik</u>: Imam Maalik was strict on this issue and said: Anything that is invented in the religion that does not have explicit textual authority is rejected. He said: What was not from the religion at the time of the Prophet (*sal Allahu alayhi wa sallam*) will not be in the religion after the Prophet (*sal Allahu alayhi wa sallam*). Whoever is saying that they can invent something new in the religion, they are saying that the Prophet (*sal Allahu alayhi wa sallam*) was not forthright in his message. This school expands outside of Madinah.

Their proof: The Prophet (*sal Allahu alayhi wa sallam*) said: "Every single innovation is *bid'ah*." Al Qadhi Abu Bakr Al-Arabi (a student of Al Ghazali), Ibn Hazm, Adh-Dhahir, Ibn Qayyim, Ibn Taymiyyah all follow this opinion.

- *The school of Ash-Shaafi'ee*: Imam Ash-Shaafi'ee agrees with everything Imam Maalik said, but also says implicit text can be used. Out of Imam Shaafi'ee comes his m*adhab*, the Hanbalis, Maalikis and Hanafis who all follow his opinion.

- Ash-Shahtabee (d. 791 AH) develops his own theory around innovation.

Most scholars say that Maalik and ash-Shaafi'ee did not differ because they both recognized textual authority and where they differ is among implicit texts. Implicit means that it also agrees with the rules of *usool al-fiqh*.

- There is no good innovation.

This means innovation with no textual support. People use the statement of Umar (*radhi Allahu 'anhu*): 'The greatest / most blessed *bid'ah*…' In the time of the companions, the word *bid'ah* was used as an antonym to the *sunnah*. The *ulema* said that this is a linguistic term. When Umar (*radhi Allahu 'anhu*) brought the *ummah* together to pray *taraweeh*, why did he do so? He brought the people together under one imam in *taraweeh* because the community was so large. He had textual support. The Prophet (*sal Allahu alayhi wa sallam*) did this. Also, the Prophet (*sal Allahu alayhi wa sallam*) said: "You must follow my *sunnah* and the *sunnah* of the *khulafaa*'."

So what is *bid'ah*? *Bid'ah* comes from the word *bada*' and one of the Names of Allah comes from this word: *Al-Badee*' (the Originator of the Heavens and the Earth, the One who creates something from nothing). The *ulema* agree on the definition that *bid'ah* is something that has no previous textual support explicitly and implicitly.

- We have to differentiate between the achieving of *maslahah mursala* (general benefit for Muslim society).

Examples: When Umar (*radhi Allahu 'anhu*) came to Abu Bakr (*radhi Allahu 'anhu*) and said to him that many *huffadh* died in the wars of the apostates and told him that they need to compile the Quran in book form, Abu Bakr's (*radhi Allahu 'anhu*) initial response was that he was not going to do something that the Prophet (*sal Allahu alayhi wa sallam*) did not do. [At this time he is with Maalik's opinion]. Then Umar (*radhi Allahu 'anhu*) explained to him that they have a responsibility, and Allah opened the heart of Abu Bakr (*radhi Allahu 'anhu*) [then he is following the Shaafi'ee opinion], and they compiled the Quran. Zayd ibn Thaabit had the same initial response. What is the underlying principle? To achieve the benefit of the society: Quranic literacy.

Allah (*subhanahu wata'ala*) in the Quran says: "*Sadaqah* should be given to those who might become Muslim." During the time of Umar (*radhi Allahu 'anhu*), people were running to Islam, so he decided to not give money to those who might become Muslim because many people were becoming Muslim. In the

Quran, Allah mentions that a young single man who commits *zina* should be flogged and kicked out of the society for one year. Umar (*radhi Allahu 'anhu*) did not send them away because they would become worse. Ibn Al-Qayyim mentions all of this and analyzes it in a book written about how to become a *mufti*.

The best *ibadah* is a sound understanding of Islam.

The Prophet (*sal Allahu alayhi wa sallam*) ordered the people of Madinah to let camels roam free. In *Al Muwatta*, Imam Maalik relates that during the time of Uthman (*radhi Allahu 'anhu*), the number of camels had grown, so he went against an explicit order of the Prophet (*sal Allahu alayhi wa sallam*) and collected the camels and put them in *bayt al mal*. If the owners could prove their camels, they were given them back, otherwise they were sold, and the money went to *bayt al mal*.

Imam Ibn Taymiyyah was walking with his student and they saw the Tatars drinking alcohol, and his student told him that they should tell them to stop. Ibn Taymiyyah replied: if we tell them to stop then they will rape our women and rebel.

- Is there an unstated meaning in this *hadeeth*?
  - There is a stated ruling and something not stated. For example, 'do not say 'uff' to your parents.'
  - The opposite of what is stated is: 'Whoever does something from this affair of ours, then it will be accepted.' This is implied from the *hadeeth*.
  - From Imam Muslim's narration: This narration is more comprehensive than the first. The first one is conditioned by someone who actually invents something without support. Imam Muslim's narration includes the inventor and the one who practices *bid'ah*.

THE MUSLIM IS CAUTIOUS: HADEETH 6

HADEETH 6

عَنْ أَبِيْ عَبْدِ اللهِ النُّعْمَانِ بْنِ بَشِيْرٍ رَضِيَ اللهُ عَنْهُمَا
قَالَ : سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ : إِنَّ
الْحَلاَلَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ وَبَيْنَهُمَا أُمُوْرٌ مُشْتَبِهَاتٌ
لاَيَعْلَمُهُنَّ كَثِيْرٌ مِنَ النَّاسِ فَمَنِ اتَّقَى الشُّبُهَاتِ فَقَدِ
اسْتَبْرَأَ لِدِيْنِهِ وَعِرْضِهِ وَمَنْ وَقَعَ فِيْ الشُّبُهَاتِ وَقَعَ فِيْ
الْحَرَامِ كَالرَّاعِيْ يَرْعَى حَوْلَ الْحِمَى يُوْشِكُ أَنْ يَرْتَعَ فِيْهِ
أَلاَ وَإِنَّ لِكُلِّ مَلِكٍ حِمًى أَلاَ وَإِنَّ حِمَى اللهِ مَحَارِمُهُ أَلاَ وَإِنَّ
فِيْ الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا
فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلاَ وَهِيَ الْقَلْبُ - رَوَاهُ
الْبُخَارِيُّ وَمُسْلِمٌ .

On the authority of Abu 'Abdullah al-Nu'man bin Bashir (*radhi Allahu 'anhu*) who said: I heard the Messenger of Allah (*sal Allahu alayhi wa sallam*) say:

"Truly, what is lawful is evident, and what is unlawful is evident, and in between the two are matters which are doubtful which many people do not know. He who guards against doubtful things keeps his religion and honor blameless, and he who indulges in doubtful things indulges in fact in unlawful things, just as a shepherd who pastures his flock round a preserve will soon pasture them in it. Beware, every king has a preserve, and the things Allah has declared unlawful are His preserves. Beware, in the body there is a flesh; if it is sound, the whole body is sound, and if it is corrupt, the whole body is corrupt, and behold, it is the heart."

[Bukhari :: Book 1 :: Volume 2 :: *Hadeeth* 49]
[Muslim :: Book 10 :: *Hadeeth* 3882]

- The importance of this *hadeeth*

Imam Abu Dawood said that he wrote more than 500,000 a*hadeeth*, and he took out of those 4,000 with which he composed his famous book that is part of the authentic six. From those 4,000, eight *hadeeth* are sufficient for people to live their lives by. From that are four *hadeeth*:

1. Actions are by intentions
2. The Prophet (*sal Allahu alayhi wa sallam*) said: From the goodness of Islam is to leave that which does not concern you.
3. The Prophet (*sal Allahu alayhi wa sallam*) said: No one will complete his faith until he is happy for his brother what he is happy for himself.
4. That which is lawful is clear and that which is unlawful is clear. [This *hadeeth* mentioned here.]

- Abdullah ibn Masood also narrated this *hadeeth*.
- A great scholar of the Maliki m*adhab* in Spain wrote in a poem: the foundation of the religion are some words of the Prophet (*sal Allahu alayhi wa sallam*), first is be careful of doubtful issues…
- You start with intention and then you practice, but the practices have rulings and can be *halal*, *haraam*, or doubtful.
- Imam Ash-Shaafi'ee said: Nothing happens in this life except that the Quran mentions it implicitly or explicitly

- Vocabulary of this *hadeeth*

إنَّ = surely

حلال (*Halal*) = permissible

- *Halal* is what Allah (*subhanahu wata'ala*) and the Prophet (*sal Allahu alayhi wa sallam*) say is *halal* or if we have *ijmaa*' of the scholars. For example, in Surah Al Baqarah, Allah (*subhanahu wata'ala*) says: Allah makes transactions in business *halal*.
- The opinion of the majority of the jurists is that the origin of things outside of the *deen* is permissibility. Their proof: Allah (*subhanahu wata'ala*) said that everything is created on the face of the earth for us. Also: the Prophet (*sal Allahu alayhi wa sallam*) said: the earth was made for me as a *masjid* and pure. The *ulema* then said that the origin of things is permissibility. Therefore, if something happens, we start from permissibility.

هُوَ ٱلَّذِى خَلَقَ لَكُم مَّا فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ ٱسْتَوَىٰٓ إِلَى
ٱلسَّمَآءِ فَسَوَّىٰهُنَّ سَبْعَ سَمَٰوَٰتٍ ۚ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٢٩﴾

He it is who created for you all that is on earth. Then He *Istawa* (rose over) towards the heaven and made them seven heavens and He is the All-Knower of everything. [Surah Al Baqarah: 29]

> Abu Dharr reported: I said: Messenger of Allah, which mosque was set up first on the earth? He (*sal Allahu alayhi wa sallam*) said: Al-*Masjid* al-Haram (the sacred). I (again) said: Then which next? He said: It was the *Masjid* Aqsa. I (again) said: How long the space of time (between their setting up)? He (the Holy Prophet) said: It was forty years. And whenever the time comes for prayer, pray there, for that is a mosque; and in the hadith transmitted by Abu Kamil (the words are):" Whenever time comes for prayer, pray, for that is a mosque (for you)."
> [Muslim :: Book 4 :: *Hadeeth* 1056]

The حرام (*haraam*) is something which Allah (*subhanahu wata'ala*) or His Messenger said is *haraam* or the *ijmaa*' of the scholars saying something is forbidden.

- Since something being forbidden must be proven, there are more details. Allah (*subhanahu wata'ala*) says: 'Forbidden for you are certain types of meat… ', 'Allah has made interest forbidden….'

حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ وَٱلدَّمُ وَلَحْمُ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ وَٱلْمُنْخَنِقَةُ وَٱلْمَوْقُوذَةُ وَٱلْمُتَرَدِّيَةُ
وَٱلنَّطِيحَةُ وَمَآ أَكَلَ ٱلسَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ وَأَن تَسْتَقْسِمُوا۟ بِٱلْأَزْلَٰمِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ
ٱلْيَوْمَ يَئِسَ ٱلَّذِينَ كَفَرُوا۟ مِن دِينِكُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِ ۚ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ
نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ۚ فَمَنِ ٱضْطُرَّ فِى مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ ۙ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣﴾

> Forbidden to you (for food) are: *Al-Maytah* (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols, etc., or on which Allah's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on *An-Nusub* (stone altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is *Fisqun* (disobedience of Allah and sin). This day, those who disbelieved have given up all hope of your religion, so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, Allah is Oft-Forgiving, Most Merciful. [Surah Al Maa'idah: 3]

ٱلَّذِينَ يَأْكُلُونَ ٱلرِّبَوٰا۟ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِى يَتَخَبَّطُهُ ٱلشَّيْطَـٰنُ مِنَ ٱلْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ
قَالُوٓا۟ إِنَّمَا ٱلْبَيْعُ مِثْلُ ٱلرِّبَوٰا۟ ۗ وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰا۟ ۚ فَمَن جَآءَهُۥ مَوْعِظَةٌ مِّن رَّبِّهِۦ فَٱنتَهَىٰ فَلَهُۥ مَا
سَلَفَ وَأَمْرُهُۥٓ إِلَى ٱللَّهِ ۖ وَمَنْ عَادَ فَأُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَـٰلِدُونَ ﴿٢٧٥﴾

Those who eat *Riba* (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaytan* (Satan) leading him to insanity. That is because they say: "Trading is only like *Riba* (usury)," whereas Allah has permitted trading and forbidden *Riba* (usury). So whosoever receives an admonition from his Lord and stops eating *Riba* (usury) shall not be punished for the past; his case is for Allah (to judge); but whoever returns [to Riba (usury)], such are the dwellers of the Fire - they will abide therein. [Surah Al Baqarah: 275]

- The Prophet (*sal Allahu alayhi wa sallam*) ordering us not to do something indicates it is *haraam* unless there is a text to show the gravity of the act is of a disliked nature and not forbidden. For example, if the Prophet (*sal Allahu alayhi wa sallam*) does the action. The Prophet (*sal Allahu alayhi wa sallam*) forbade drinking while standing. There is a narration that someone saw the Prophet (*sal Allahu alayhi wa sallam*) drink while standing. Therefore, it is of a disliked nature and not *haraam*.

  Narrated Anas ibn Malik: The Prophet (*sal Allahu alayhi wa sallam*) forbade that a man should drink while standing. [Dawud :: Book 26 :: *Hadeeth* 3708]

  Ali offered the *Zuhr* prayer and then sat down in the wide courtyard (of the Mosque) of Kufa in order to deal with the affairs of the people till the *'Asr* prayer became due. Then water was brought to him and he drank of it, washed his face, hands, head and feet. Then he stood up and drank the remaining water while he was standing. And said, "Some people dislike to drink water while standing thought the Prophet did as I have just done."
  [Bukhari :: Book 7 :: Volume 69 :: *Hadeeth* 520]

- Something is forbidden if the act is linked to a grievous punishment in the Hereafter. Imam Al-Juwaynee (d. 479 AH) said: *haraam* is that which you do makes you eligible for the punishment of Allah unless certain situations exist.
- Allah (*subhanahu wata'ala*) said in Surah An Nisa:

إِنَّ ٱلَّذِينَ يَأْكُلُونَ أَمْوَٰلَ ٱلْيَتَـٰمَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِى بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾

Verily, those who unjustly eat up the property of orphans, they eat up only a Fire into their bellies, and they will be burnt in the blazing Fire! [Surah An Nisa: 4]

- Also, an action linked to one of the *hudood* is *haraam*.
- If the action is linked to a *tahzeerat*, a thing which the Muslim society or the society in which you live deems unacceptable based upon societal norms and customs. For example: speeding.

- If Allah (subhanahu wata'ala) and His Messenger (sal Allahu alayhi wa sallam) say 'leave it' (*ijtanib*), then it means that this is *haraam*

مشتبهات (*Mushtabihaat*) = ambiguous

- The division of things into three: the *halal*, the *haraam*, the ambiguous

One of the mercies of Allah (*subhanahu wata'ala*) is that the *halal* and *haraam* are clear. Allah (*subhanahu wata'ala*) says in the Quran: This Day ____ has been made *halal* for you (5:5). Allah (*subhanahu wata'ala*) says: We have made clear in detail for you what has been forbidden for you.

ٱلۡيَوۡمَ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُۖ وَطَعَامُ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ حِلّٞ لَّكُمۡ وَطَعَامُكُمۡ حِلّٞ لَّهُمۡۖ وَٱلۡمُحۡصَنَٰتُ مِنَ
ٱلۡمُؤۡمِنَٰتِ وَٱلۡمُحۡصَنَٰتُ مِنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ مِن قَبۡلِكُمۡ إِذَآ ءَاتَيۡتُمُوهُنَّ أُجُورَهُنَّ مُحۡصِنِينَ غَيۡرَ
مُسَٰفِحِينَ وَلَا مُتَّخِذِيٓ أَخۡدَانٖۗ وَمَن يَكۡفُرۡ بِٱلۡإِيمَٰنِ فَقَدۡ حَبِطَ عَمَلُهُۥ وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ ٱلۡخَٰسِرِينَ ٥

> Made lawful to you this day are *At-Tayyibat* [all kinds of *Halal* (lawful) foods, which Allah has made lawful (meat of slaughtered eatable animals, etc., milk products, fats, vegetables and fruits, etc.). the food (slaughtered cattle, eatable animals, etc.) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time, when you have given their due *mahr* (bridal money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in the oneness of Allah and in all the other articles of faith [i.e. his (Allah's), angels, His Holy Books, His Messengers, the Day of Resurrection and *Al-Qadar* (Divine Preordainments)], then fruitless is his work, and in the Hereafter he will be among the losers. [Surah Al Maa'idah: 5]

People usually do not have a problem with *halal* and *haraam*, but they have a problem with ambiguous issues.

> "*Truly, what is lawful is evident, and what is unlawful is evident, and in between the two are matters which are doubtful which many people do not know…*"

What does this mean?

- He did not say متشبهٰت (*mutashabihaat*) but said مشتبهات (*mushtabihaat*). If you have an issue that is surrounded by two polar opposites and has qualities of both polar opposites but you cannot quantify which is more, this is مشتبهات (*mushtabihaat*). Most of our questions are about *halal* and *haraam* on issues we are not clear on. As the *ulema* mentioned, most people do not know the ruling on these issues.

- Al Ghazali gives an example: If you have a friend who has a business and sells *haraam* and *halal*, is his money *halal* or *haraam*? The problem is: which one is more? What if he only sold one *haraam* thing? Al Ghazali says this is an example of ambiguity.
- Imam Bukhari relates the incident between Sa'ad ibn Abi Waqas and Ibn Zama (brother of Sawda bint Zama, the wife of the Prophet (*sal Allahu alayhi wa sallam*)). Sa'ad said: O Messenger of Allah, that boy is the son of the slave girl and my father had *zina* with her. The son of Zama said: no, he was the son of Sawda's father. They called a person to come examine the hands and feet of the boy to see who he most resembled. The Prophet (*sal Allahu alayhi wa sallam*) said that this is the son of Zama and not the son of Sa'ad ibn Abi Waqas' father. The Prophet (*sal Allahu alayhi wa sallam*) still turned to Sawda and told her to wear hijab in front of him because it is an ambiguous issue. (At that time, people used looks to determine who the child belonged to. Usamah ibn Zayd was accused of not being the son of Zayd because his complexion was different than that of his father.)
- The Prophet (*sal Allahu alayhi wa sallam*) said: when confronted with the doubtful, avoid it.
- Is it an obligation to avoid the doubtful? No, unless the doubtful for sure leads to *haraam*, then the doubtful thing becomes forbidden. Sometimes the jurists may hold it better for someone to fall into the doubtful based on context. This is why you have to be careful of internet *fatwa*!
- Need to differentiate between legitimate doubt and the whisperings of Shaytan.
    1. If it is given regard in Islamic law: you are sure you have something tangible in front of you that is doubtful.
    2. *Zhulm*: strong feeling that perhaps this thing is doubtful
        - Whisperings of shaytan are based on absolute doubt.
        - Ibn Al Qayyim said those who listen to the whisperings of Shaytan continuously have psychosis.

Who are the scholars?

- Your local imams are your primary resource.
- We have to be cautious of over-inflating the concept of the *ijazah* system.
- What do the other students of knowledge say about that person?
- Rely on scholarly conventions or councils. The largest is the *Fiqh* Council of Jeddah.

The Prophet (*sal Allahu alayhi wa sallam*) set the example and said that staying away from doubtful matters is better and protects honor.

- The scholars said that regarding those who fall into open *haraam* and evil in front of the masses, it is allowed to criticize them in public.
- The Prophet (*sal Allahu alayhi wa sallam*) lays down a principle and gives examples.
- أَلا (*alaa*) = ‘beware’ is used to get the attention of the listener.
- *Al-wara’a* is being cautious. One of the steps to *taqwa* is to have cautiousness. Leave the permissible at times fearing that you may fall into the *haraam*. All of this is related to the heart. If the heart is sound, then the body is sound. The word *qalb* comes from a word which means ‘to change.’ The heart changes.

Abdullah b. Amr b. al-'As reported that he heard Allah's Messenger (*sal Allahu alayhi wa sallam)* as saying: Verily, the hearts of all the sons of Adam are between the two fingers out of the fingers of the Compassionate Lord as one heart. He turns that to any (direction) He likes. Then Allah's Messenger (*sal Allahu alayhi wa sallam*) said: "O Allah, the Turner of the hearts, turn our hearts to Thine obedience." [Muslim :: Book 33 :: *Hadeeth* 6418]

- Practical things we can do to strengthen the heart
  - Seek knowledge that will lead to practice (information for transformation)
  - Be in a good environment.
  - Have a good support group.

NASIHAH: HADEETH 7

HADEETH 7

عَنْ أَبِي رُقَيَّةَ تَمِيمِ بْنِ أَوْسٍ الدَّارِيِّ رَضِيَ اللهُ عَنْهُ
أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: اَلدِّيْنُ النَّصِيْحَةُ قُلْنَا
لِمَنْ؟ قَالَ: لِلهِ وَلِكِتَابِهِ وَلِرَسُوْلِهِ وَلِأَئِمَّةِ الْمُسْلِمِيْنَ
وَعَامَّتِهِمْ - رَوَاهُ مُسْلِمٌ.

On the authority of Tamim Al-Dari that the Prophet (*sal Allahu alayhi wa sallam*) said:

"Religion is *nasihah*." We said: "To whom?" The Prophet (*sal Allahu alayhi wa sallam*) said: "To Allah and His Book, and His messenger, and to the leaders of the Muslims and their common folk."

[Muslim]

- Vocabulary

الدّين (*ad-deen*) is from the word *dayn* because it is a debt that you owe Allah (*subhanahu wata'ala*). We will have to answer how used our time and our eyes and our ears. Whoever wants to try to articulate thanks to the Creator who created him should do so through Islam. In Surah Al Fathihah: 2, Allah (*subhanahu wata'ala*) says:

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ ﴿٢﴾

All the praises and thanks be to Allah, the Lord of the '*Alamin* (mankind, jinns and all that exists).

This means that if you want to thank Allah, then say *alhumdulillah*. Allah (*subhanahu wata'ala*) sent us the prophets and books as a means to recognize Him and thank Him although we cannot thank Him enough.

نصيحة (*Nasihah*)

'Leaders of the Muslims' can mean political leaders or the scholars.

- The greatness of this *hadeeth*

Scholars have said this *hadeeth* is 1/3, 1/4, 1/2 of Islam. It is <u>all</u> of Islam because the Prophet (*sal Allahu alayhi wa sallam*) said: religion is *nasihah*. Here the ال (*alif-laam*) in front of دين (*deen*) carries universality; therefore, the Prophet (*sal Allahu alayhi wa sallam*) is referring to the entire *deen*. *Deen* is based on worship, creed, and daily interactions.

- The narrator Abu Ruqiyyah Tamim Al-Dari was a Christian priest. He became Muslim in the 6 AH after the battle of Khaybah. He continued even after he became Muslim to be a person of piety. After the murder of Uthman (*radhi Allahu 'anhu*), he went to Palestine and died there.

Lesson for converts: sometimes people tell us to erase the hard drive. Ibn Taymiyyah said: Islam did not come to remove the culture of the Arabs but to polish it and refine it. With converts, be careful not to have an Oriental-centric concept that makes them feel ashamed to be part of the society.

- Meaning of the word نصيحة (*nasihah*)

It comes from the word meaning to correct or fix. Another meaning is to sew a garment that was torn in half.

It carries with it the meaning of sincerity - *takhalus* is to purify something from filth. *Nasihah* has this meaning too. Shaykh Shanqiti says the meaning of *nasihah* here is sincerity. The way the Prophet (*sal Allahu alayhi wa sallam*) says this is Arabic makes it feel like the entire *deen* is sincerity.

- نصيحة (*nasihah*) to Allah (*subhanahu wata'ala*). This means:
    - Believing in Him (*subhanahu wata'ala*) and knowing Him
    - Having an inward awareness of Him (fear and love and trust) and an outward reverence for Him (*ibadaat*). This encompasses the relationship with Allah in totality -- Islam, *eman*, and *ihsan*.
- نصيحة (*nasihah*) to His Book
    - What is a practical way to memorize the Quran? Memorize a few verses each week as a family.
    - Give the Quran the final say in religious affairs. Hold the Quran as the final source.
    - Struggle to understand the Quran.
    - Struggle to practice the Quran.
    - The best way to keep what you memorized is to pray with it.
- نصيحة (*nasihah*) to His Messenger
    - Give regard to him as the final prophet of Allah (*subhanahu wata'ala*) and the final source or religious guidance.
    - Struggle to memorize the *hadeeth*.
- نصيحة (*nasihah*) to the leaders of the Muslims
    - If they do something right, abide by them, and if they do something wrong, advise them.
- نصيحة (*nasihah*) to the common Muslims
    - In North America, this means most importantly that we do not import complexes that we may have learned in the east to the west. Do not import classical theological arguments that have never been settled.
    - Ibn Taymiyyah was once sent a question: 'We are in the masjid and physically fighting over an issue of whether we will see Allah in the Hereafter.' Ibn Taymiyyah answered: "Why are you fighting over this issue? I am not going to answer the question."

- If you want to be a person who gives *nasihah*, there are some conditions:
  - Knowledge of the religion.
  - Knowledge of the place. When the Prophet (*sal Allahu alayhi wa sallam*) told Ali to intercept the woman with military secrets, she replied that she did not have them. Ali (*radhi Allahu 'anhu*) said: If you do not give them to me, I will take them.
  - Knowledge of the people. The *mufti* understands the people well and then gives the *fatwa*. For example: the story of the man who asked if he could kiss his wife while fasting – the old man was told yes, and the young man was told no because he has less control over his feelings.
  - Similarly with inviting to good and forbidding the evil. It is not based on weak suspicion.
  - Know what you are inviting to.
  - It should be done in a group so you have reinforcement and support. [these principles are found in Surah Yusuf]

Say (O Muhammad (*sal Allahu alayhi wa sallam*)): "This is my way; I invite unto Allah (i.e. to the oneness of Allah - Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah, i.e. to the oneness of Allah - Islamic Monotheism) with sure knowledge. And Glorified and Exalted be Allah (above all that they associate as partners with Him). And I am not of the *Mushrikun* (polytheists, pagans, idolaters and disbelievers in the oneness of Allah; those who worship others along with Allah or set up rivals or partners to Allah)." [Surah Yusuf: 108]

  - Be connected to Allah (*subhanahu wata'ala*) spiritually. You are struggling and trying. Ibn Al Qayyim was asked about a person who struggles for concentration in *salah* and he said that this person is a warrior in the way of Allah (*subhanahu wata'ala*).
  - The Muslim is a person of honor with good disposition
  - Surah An-Nahl: 'Call to the way with wisdom'. *Hikmah* is to put something in the right place.

ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ ۖ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ١٢٥

Invite (mankind, O Muhammad (*sal Allahu alayhi wa sallam*)) to the way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from his path, and He is the best Aware of those who are guided. [Surah An Nahl: 125]

  - Fair preaching: to talk in a nice way.
  - Argue in a way which is better. This means use proofs. Know what you are talking about.
  - Make sure that what you call to does not make a greater harm to the people. This is why the Prophet (*sal Allahu alayhi wa sallam*) did not stop the bedouin who was urinating in the masjid. (The bedouin would have urinated all over the place if he was stopped, and he may have left Islam as a result).
  - There is an axiom: Invite to the good with what is good.

THE MUSLIM SEEKS TO OBEY: HADEETH 9

HADEETH 9

عَنْ أَبِيْ هُرَيْرَةَ عَبْدِ الرَّحْمٰنِ بْنِ صَخْرٍ رَضِيَ اللهُ عَنْهُ
قَالَ: سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ:
مَانَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوْهُ وَمَاأَمَرْتُكُمْ بِهِ فَأْتُوْا مِنْهُ
مَااسْتَطَعْتُمْ فَإِنَّمَا أَهْلَكَ الَّذِيْنَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ
وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ – رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Abu Hurayrah 'Abd al-Rahman bin Sakhr (*radhi Allahu 'anhu*) reported: I heard the Messenger of Allah (*sal Allahu alayhi wa sallam*) say:

"Avoid that which I forbid you to do and do that which I command you to do to the best of your capacity. Verily the people before you were destroyed only because of their excessive questioning and their disagreement with their Prophets."

[Bukhari :: Book 9 :: Volume 92 :: *Hadeeth* 391]
[Muslim :: Book 7 :: *Hadeeth* 3095]

Abu Hurayrah (*radhi Allahu 'anhu*) says: 'I heard the Prophet (*sal Allahu alayhi wa sallam*) say…'

The narrator

Abu Hurayrah (*radhi Allahu 'anhu*) became Muslim in 6 AH during the time of the battle of Khaybah. He was from Yemen. A man came from Yemen to Makkah and accepted the call of the Prophet (*sal Allahu alayhi wa sallam*) and went back to Yemen. He told his people: "You *kuffar*, become Muslim or I will not be your friend anymore!" No people became Muslim from his village. He went to his house and told his father that he was a *kaafir* and he told his wife that she was a *kaafir*. His father became Muslim only because he did not want his son to disown him. The man then came back to the Prophet (*sal Allahu alayhi wa sallam*) and said to him: "O Messenger of Allah, make *du'aa* that Allah will destroy my people." The Prophet (*sal Allahu alayhi wa sallam*) raised his hands and made supplication for Allah (*subhanahu wata'ala*) to guide those people and give them Islam.

> Narrated Abu Hurayrah (radhi Allahu 'anhu): Tufail bin 'Amr came to the Prophet and said, "The Daus (nation) have perished as they disobeyed and refused to accept Islam. So invoke Allah against them." But the Prophet said, "O Allah! Give guidance to the Daus (tribe) and bring them (to Islam)." [Bukhari :: Book 5 :: Volume 59 :: *Hadeeth* 675]

Then the Prophet (*sal Allahu alayhi wa sallam*) said: "Indeed if kindness touches something, a beauty comes out."

> 'A'isha, the wife of Allah's Apostle (*sal Allahu alayhi wa sallam*), reported Allah's Apostle (*sal Allahu alayhi wa sallam*) as saying: "Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective." [Muslim :: Book 32 :: *Hadeeth* 6274]

The man returns to his village and makes dawah with *hikmah*, and from those who accept Islam was Abd As-Shams ibn Sakhar. He and his non-Muslim mother went to Madinah. The Prophet (*sal Allahu alayhi wa sallam*) changes his name to AbdurRahman. The mother of Abu Hurayrah (*radhi Allahu 'anhu*) would insult Islam, and he (*radhi Allahu 'anhu*) would cry. Once she said something very harsh, and he went to the Prophet (*sal Allahu alayhi wa sallam*), and he complained about his mother. The Prophet (*sal Allahu alayhi wa sallam*) made *du'aa* for his mother, and she became Muslim. He spent three years with the Prophet (*sal Allahu alayhi wa sallam*) and memorized the most *hadeeth*. He had a pattern of success that he follows:

1. He had a strong relationship with Allah (*subhanahu wata'ala*). Rely on Allah (*subhanahu wata'ala*).
2. He worked hard and made effort. He became indigent because he wanted to be with the Prophet (*sal Allahu alayhi wa sallam*) so much.

Abu Hurayrah (*radhi Allahu 'anhu*) died at the age of 80. The governor once wanted to test his memory, so they called him to the court to relay *hadeeth* while a person sat behind a curtain writing everything that he said. A year later, he came back and they tested him on the *hadeeth* he had related. He recited it again without a single mistake.

<u>Dealing with non-Muslim parents:</u>

- Have good relations with your parents. You cannot talk about faith if the air is tense. Be patient even if they are harsh and rough on you.
- Make a lot of *du'aa* for them. Be patient!
- Send them gifts.
- You can call your parents on Mother's Day and Father's Day. No proof exists against such holidays, so by default they are permissible.
- Involve them in your marriage process.
- Call your parents everyday.
- Show them that Islam values the parents regardless of their religion.
- Let your parents see your good friends because the media bombards them with negativity.

Ibn Hajar said that the Prophet (*sal Allahu alayhi wa sallam*) said that even the fish in the sea pray for the scholar because the scholar knows how to treat the environment.

- Background of this *hadeeth*: The Prophet (*sal Allahu alayhi wa sallam*) said: "O mankind, Allah has made Hajj prescribed upon you, so make Hajj." A man stood up and asked: "Every year?" The Prophet (*sal Allahu alayhi wa sallam*) responded to the man with this *hadeeth*.

> Abu Hurayrah (*radhi Allahu 'anhu*) reported: Allah's Messenger (*sal Allahu alayhi wa sallam*) addressed us and said: O people, Allah has made Hajj obligatory for you; so perform Hajj.

> Thereupon a person said: Messenger of Allah, (is it to be performed) every year? He (*sal Allahu alayhi wa sallam*) kept quiet, and he repeated (these words) thrice, whereupon Allah's Messenger (*sal Allahu alayhi wa sallam*) said: If I were to say "Yes," it would become obligatory (for you to perform it every year) and you would not be able to do it. Then he said: Leave me with what I have left to you, for those who were before you were destroyed because of excessive questioning, and their opposition to their apostles. So when I command you to do anything, do it as much as it lies in your power and when I forbid you to do anything, then abandon it. [Muslim :: Book 7 :: *Hadeeth* 3095]

"…*Avoid that which I forbid you to do and do that which I command you to do to the best of your capacity*…"

The Prophet (*sal Allahu alayhi wa sallam*) said 'avoid it' and not 'leave it' (*ijtanib*). If Allah (subhanahu wata'ala) and His Messenger (sal Allahu alayhi wa sallam) say 'leave it' (*ijtanib*) then it means that this is *haraam*. In order to leave something, you had to have already had it.

Is the order to avoid the prohibited conditioned or unconditioned? Unconditioned.
Scholars have derived two axioms for this:

1. Prohibitions are based on avoidance.
2. Orders are based on ability.

Why isn't leaving the *haraam* conditioned? The prohibited thing is something that is acquired, so there are no conditions.

The orders of Allah (*subhanahu wata'ala*) are something that you have to enact and observe in order to do them. For example, a condition of *salah* is *wudu*. Are there people exempted from *wudu*? Yes, the very sick or if there is no water, etc. Are there people exempted from *wudu* and *tayammum*? Yes, according to the Malikis (i.e. someone whose bowels are constantly moving).

Imam Al Nawawi gave the example of someone swimming whose clothes are stolen. The time for prayer comes. What does he do? Pray in the sea. The sea is like his clothing. The reason why he gave this example: students of knowledge who come after him can build on these.

> "…*Verily the people before you were destroyed only because of their excessive questioning and their disagreement with their Prophets.*"

Does this mean it is not good to ask questions in Islam? No. This is a conjunction and should not be understood separately! What destroyed them was asking excessive questions and their differences with the prophets.

The *ulema* say there are two types of questions:

1. Those that are not praiseworthy, which seek to create *fitnah*.
2. Those questions that are praiseworthy and lead to action and practice and doing good.

When Jibreel asked the Prophet (*sal Allahu alayhi wa sallam*): 'When is the Hour?' The Prophet (*sal Allahu alayhi wa sallam*) said: 'The questioner does not know more than the one being questioned.' When the Prophet (*sal Allahu alayhi wa sallam*) was asked about the signs of the Day of Judgment, he (*sal Allahu alayhi wa sallam*) went into detail.

> Narrated Abu Hurayrah (*radhi Allahu 'anhu*):
>
> One day while Allah's Apostle was sitting with the people, a man came to him walking and said, "O Allah's Apostle, what is Belief?" The Prophet said, "Belief is to believe in Allah, His Angels, His Books, His Apostles, and the meeting with Him, and to believe in the Resurrection." The man asked, "O Allah's Apostle, what is Islam?" The Prophet replied, "Islam is to worship Allah and not worship anything besides Him, to offer prayers perfectly, to pay the (compulsory) charity i.e. *Zakat* and to fast the month of Ramadan." The man again asked, "O Allah's Apostle, what is *ihsan* (i.e. perfection or Benevolence)?" The Prophet said, "*Ihsan* is to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you." The man further asked, "O Allah's Apostle, when will the Hour be established?"
>
> The Prophet replied, "The one who is asked about it does not know more than the questioner does, but I will describe to you its portents. When the lady slave gives birth to her mistress, that will be of its portents; when the bare-footed naked people become the chiefs of the people, that will be of its portents. The Hour is one of five things which nobody knows except Allah. Verily, the knowledge of the Hour is with Allah (alone). He sends down the rain, and knows that which is in the wombs." (31.34) Then the man left. The Prophet said, "Call him back to me." They went to call him back but could not see him. The Prophet said, "That was Gabriel who came to teach the people their religion." (See Hadith No. 47 Vol 1).
> [Bukhari :: Book 6 :: Volume 60 :: *Hadeeth* 300]

HADEETH 10

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ، قَالَ رَسُوْلُ اللهِ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : إِنَّ اللهَ تَعَالَى طَيِّبٌ لاَيَقْبَلُ إِلاَّ طَيِّبًا
وَإِنَّ اللهَ أَمَرَ الْمُؤْمِنِيْنَ بِمَاأَمَرَ بِهِ الْمُرْسَلِيْنَ فَقَالَ تَعَالَى : يَأَيُّهَا
الرُّسُلُ كُلُوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوْا صَالِحًا، وَقَالَ تَعَالَى :
يَأَيُّهَا الَّذِيْنَ آمَنُوْا كُلُوْا مِنْ طَيِّبَاتِ مَارَزَقْنَاكُمْ . ثُمَّ ذَكَرَ
الرَّجُلَ يُطِيْلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ :
يَارَبُّ يَارَبُّ . وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ
حَرَامٌ وَغُذِيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لَهُ – رَوَاهُ مُسْلِمٌ .

Abu Hurayrah (*radhi Allahu 'anhu*) reported that the Messenger of Allah (*sal Allahu alayhi wa sallam*) said:

“Verily Allah the Exalted is pure. He does not accept but that which is pure. Allah commands the believers with what He commanded the Messengers. Allah the Almighty has said: "O you Messengers! Eat of the good things and act righteously" [23:51-53]. And Allah the Almighty also said: "O you who believe! Eat of the good things that We have provided you with" [2:167-172].

Then he (the Prophet) mentioned (the case of) the man who, having journeyed far, is dishevelled and dusty and who stretches out his hands to the sky (saying): "O Lord! O Lord!" (while) his food was unlawful, his drink was unlawful, his clothing was unlawful, and he is nourished with unlawful things, so how can he be answered?”

[Muslim]

THE MUSLIM AVOIDS THE DOUBTFUL: HADEETH 11

HADEETH 11

عَنْ أَبِيْ مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِيْ طَالِبٍ سِبْطِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَرَيْحَانَتِهِ رَضِيَ اللهُ عَنْهُمَا قَالَ، حَفِظْتُ مِنْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : دَعْ مَايَرِيْبُكَ إِلَى مَالاَ يَرِيْبُكَ. رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ، وَقَالَ التِّرْمِذِيُّ: حَدِيْثٌ حَسَنٌ صَحِيْحٌ.

On the authority of Abu Muhammad al-Hasan bin Ali bin Abi Taib, the grandson of the Messenger of Allah (*sal Allahu alayhi wa sallam*) and who is dearest to him (*radhi Allahu ʻanhu*) who said: I committed to memory from the Messenger of Allah (*sal Allahu alayhi wa sallam*) (the following words):

“Leave that about which you are in doubt for that about which you are in no doubt.”

[Al-Tirmidhi and al-Nasai related it, and al-Tirmidhi said: It is a good and genuine *hadeeth*]

THE MUSLIM SEEKS THE BENEFICIAL: HADEETH 12

HADEETH 12

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ، قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَالَا يَعْنِيْهِ. حَدِيْثٌ حَسَنٌ. رَوَاهُ التِّرْمِذِيُّ وَغَيْرُهُ هٰكَذَا.

On the authority of Abu Hurayrah (*radhi Allahu 'anhu*) who said : The Messenger of Allah (*sal Allahu alayhi wa sallam*) said:

"Part of the perfection of someone's Islam is his leaving alone that which does not concern him."

[Hadith *hasan* - Recorded by Tirmidhi]

FROM THE PORTENTS OF FAITH: LOVING YOUR BROTHER & SISTER: HADEETH 13

HADEETH 13

عَنْ أَبِيْ حَمْزَةَ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ خَادِمِ
رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ قَالَ: لاَيُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيْهِ مَايُحِبُّ
لِنَفْسِهِ - رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Abu Hamzah Anas bin Malik (*radhi Allahu 'anhu*) who was the servant of the Messenger of Allah (*sal Allahu alayhi wa sallam*) reported that the Prophet (*sal Allahu alayhi wa sallam*) said:

"None of you truly believes (in Allah and in His religion) until he loves for his brother what he loves for himself."

[Bukhari & Muslim]

BELIEF & ETHICS: HADEETH 15

HADEETH 15

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ
عَلَيْهِ وَسَلَّمَ قَالَ : مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ
خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ
فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ
ضَيْفَهُ . رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ .

Abu Hurayrah (*radhi Allahu 'anhu*) reported that the Messenger of Allah (*sal Allahu alayhi wa sallam*) said:

"Let whosoever believes in Allah and in the Last Day either speak good or be silent. Let whosoever believes in Allah and in the Last Day honour his neighbour. Let whosoever believes in Allah and in the Last Day honour his guest."

[Bukhari & Muslim]

CHARACTER & PIETY: HADEETH 18

HADEETH 18

عَنْ أَبِيْ ذَرٍّ جُنْدُبِ بْنِ جُنَادَةَ وَأَبِيْ عَبْدِ الرَّحْمنِ مُعَاذِ
بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُمَا عَنْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ قَالَ: اِتَّقِ اللهَ حَيْثُمَا كُنْتَ وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ
تَمْحُهَا وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ. رَوَاهُ التِّرْمِذِيُّ،
وَقَالَ: حَدِيْثٌ حَسَنٌ. وَفِيْ بَعْضِ النُّسَخِ حَسَنٌ
صَحِيْحٌ.

Abu Dhar Jundub bin Junadah and Abu Abdul Rahman Mu'adh bin Jabal (*radhi Allahu 'anhu*) reported that the Messenger of Allah (*sal Allahu alayhi wa sallam*) said:

"Fear Allah wherever you may be; follow up an evil deed with a good one which will wipe (the former) out, and behave good-naturedly towards people."

[Al-Tirmidhi relates it, saying: It is a good *(hasan)* Tradition. In some copies he says: It is a good and genuine (*hasan* and *sahih*) Hadith]

WHAT WOULD THE PROPHET SAY TO YOU?: HADEETH 19

HADEETH 19

عَنْ أَبِيْ الْعَبَّاسِ عَبْدِ اللهِ بْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا
قَالَ : كُنْتُ خَلْفَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ :
يَاغُلَامُ إِنِّيْ أُعَلِّمُكَ كَلِمَاتٍ : اِحْفَظِ اللهَ يَحْفَظْكَ ، اِحْفَظِ
اللهَ تَجِدْهُ تُجَاهَكَ ، إِذَا سَأَلْتَ فَاسْأَلِ اللهَ ، وَإِذَا اسْتَعَنْتَ
فَاسْتَعِنْ بِاللهِ . وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ
يَنْفَعُوْكَ بِشَيْءٍ ، لَمْ يَنْفَعُوْكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ لَكَ ؛ وَإِنِ
اجْتَمَعُوْا عَلَى أَنْ يَضُرُّوْكَ بِشَيْءٍ ، لَمْ يَضُرُّوْكَ إِلَّا بِشَيْءٍ قَدْ
كَتَبَهُ اللهُ عَلَيْكَ ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ . رَوَاهُ
التِّرْمِذِيُّ . وَقَالَ : حَدِيْثٌ حَسَنٌ صَحِيْحٌ .

وَفِيْ رِوَايَةِ غَيْرِ التِّرْمِذِيِّ : اِحْفَظِ اللهَ تَجِدْهُ أَمَامَكَ
تَعَرَّفْ إِلَى اللهِ فِيْ الرَّخَاءِ يَعْرِفْكَ فِيْ الشِّدَّةِ ، وَاعْلَمْ أَنَّ
مَاأَخْطَأَكَ لَمْ يَكُنْ لِيُصِيْبَكَ وَمَاأَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ .
وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ وَأَنَّ الْفَرَجَ مَعَ الْكَرْبِ وَأَنَّ
مَعَ الْعُسْرِ يُسْرًا .

Abu al-'Abbas 'Abdullah bin 'Abbas, *radiyallahu anhuma*, reported: One day I was behind the Prophet, *sallallahu 'alayhi wasallam*, and he said to me:

"O young man, I shall teach you some words [of advice]: Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Him in front of you. If you (have need to) ask, ask of Allah; and if you seek help, seek help from Allah. Know that even if the Nation (or the whole community) were to gather together to benefit you with something, they would not benefit you with anything except that which Allah has already recorded for you, and that if they gather together to harm you with something, they

would not be able to harm you with anything except that which Allah has already recorded against you. The pens have been lifted and the pages have dried."

[Al-Tirmidhi relates this and says: It is a good, genuine *Hadeeth*]

In a version other than that of al-Tirmidhi it reads:

"..Be mindful of Allah, you will find Him before you. Get to know Allah in prosperity and He will know you in adversity. Know that what has passed you by was not going to befall you; and that what has befallen you was not going to pass you by. And know that victory comes with patience, relief with affliction, and ease with hardship."